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Justification Evangelical :

Or a Plain Impartial

SCRIPTURE-Account

Of G O D's Method in

Justifying a SINNER.

Written by

Sir CHARLES WOLSELEY, Bart.
 My Grandfather's Grandfather's

Wife's Father. Feb. 10. 1840

Hosea 14. 9.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

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THE
PREFACE
TO THE
READER.



*Wherever Treats upon this
Weighty and most Im-
portant Subject of Ju-
stification, I acknow-
ledge ought to do it
with great Caution, with great
Humility, and with great Sincerity.
First, with great Caution, for 'tis*

The Preface

a point, about which, not only the best Learn'd, but the most Holy and most Sincerely Religious have considerably differ'd, and in all such contests both Grace and Discretion will instruct a man not to rush in violently, or suddenly to declare against any one side; or yet easily to suppose the truth wholly appropriated to any one party: But in every advance to proceed with Moderation and Circumspection. Secondly, with great Humility, 'tis not a fit Subject for Proud and D disdainfull Pens; the thing in its own nature is of a stupendious and humbling Consideration, and ought to be discoursed. of accordingly; that an Apostate creature in open Rebellion against the Great God, should not only

To the Reader.

ly be forgiven by an Act of Sovereignty; but that it should become a righteous thing with God to forgive him, and that he should be Justified in his sight, be brought to stand rectus in curia before his Tribunal, and at the Bar of his infinite Justice, and his discharge be an Act Judicial, and as much the effect of Justice as Favour, is that which nothing less than Divine Wisdom could have contrived or effected, and when we duely reflect upon it, we find no less cause for mortifying Adoration, then humble Thanksgiving, and Infinite for both. Thirdly, with great Integrity, the supreme interest of mankind (their Eternal condition hereafter) is so bound up herein, and the true notion of this point
so

The Preface

So inseperably necessary to it, that as men regard the souls of others, or have any value for their own ; they ought with the utmost Sincerity , when they discuss this point to design themselves intirely to the service of Truth, and casting off all Byass of Interest and Party ; and all respect to the Pleasures of men, Alone endeavour to arrive at a cleer and full Discovery of what God has revealed to us in his Word about this matter : These Rules I proposed to my self when I first engaged in these Meditations , and I hope the Reader will find nothing in the following Discourse that will occasion him to think I have wilfully transgressed any of them.

Many

To the Reader.

Many Books I know there are extant upon this Subject, but to deal freely with my Reader, the consideration thereof has been so far from diverting the publication of this discourse, that it has rather been the occasion of it: 'Tis apparent to all that are conversant herein, how greatly this point has been obscur'd by multitude of words; and I considered that many who want leasure, or Inclination, or happily Ability to travail far into Polemick Intricacies, will yet think an hour or two not ill spent to read over a plain short Scripture account of this matter.

I will no farther attempt to pre-engage my Reader, but only to assure
him

The Preface

him I have omitted no necessary diligence that I thought might capacitate me for this service : I have carefully and Impartially perused what the Popish Doctors have urg'd in defence of their Doctrine, and with what Exactness I could, have considered over all the eminent Protestant Writers upon this Subject ; and although I highly value the Works of many of these latter both Dead and yet living , and have learn't much from them , yet I have purposely forborn to mention their Names for the same reason I find given by Grotius, in the Preface to his Famous Annotations upon the Gospels :
Peperci autem plerumque recitandis
nominibus quod ea videam factioso
hoc sæculo magis ad oblimandum
quam

To the Reader.

quam ad defacandum judicium valere.

Should this endeavour succeed so well as to inform any that were before ignorant of this most essential part of Divinity, or to unite any good men who have differently conceived hereof, it will turn much to my satisfaction; if any that are Judicious and Learned shall express their dislike of any part of this Discourse, I shall upon all occasions endeavour by a just defence to render it more acceptable to them; but if I find my self at any time attack'd by such as delight in Contention, and love to turn all Polemick Discourses into impertinent Squabble. I resolve not to be engaged by them, nor upon any terms be brought (to use the modern Expression,

The Preface

sion, ferram reciprocare ; and indeed to all that sort of men, that sullen answer before-hand, may be proper enough and sufficient : What I have Written, I have Written.

ERRATA'S.

PAge 11 line 21 for *By that* read *By Christ*, p. 15 l. 27 for *prevailing* r. *Prevalency*, p. 29 l. 6. after *were* add *not*, p. 31 l. 19. after *were* add *in*, p. 48 l. 25 after *saw* add *fit*, p. 51 l. 26 after *that* add *be*, p. 52 l. 18 after *high* add *what*, p. 54 l. 4 for *require* r. *repaired* p. 58 l. 9 after *Believer* add *of*, p. 71 l. 23 for *disobedience* r. *obedience*, p. 79 l. 16 after *mentions* add *were*, p. 81 l. 23. after *each* add *other*, p. 86 l. 22. after *truth* add *of*, p. 86 l. 23 for *imployes* r. *implyes*, p. 87 l. 2 after *works* add *as*, p. 90 l. 28 for *an* r. *any*, p. 99 l. 24 for *principle* r. *principal*, p. 101 l. 12 after *grace* add *the*, p. 104 l. 8 for *pregnant* r. *regnant*, p. 107 l. 15 after *go* ad *no*, p. 109 l. 9 for *carefully* r. *fully*, p. 116 l. 26 for *ake* r. *make*, p. 121 l. 10 after *righteousness* add *imputed*, p. 129 l. 27 for *men* r. *man*.

JUSTI.

JUSTIFICATION

Evangelical.

IN discoursing the point of *Justification*, these three things shall be first and chiefly considered. First; *What is meant in Scripture by Justification*. Secondly, *What is the material procuring Cause of Justification before God*. Thirdly, *How do we come to partake of the benefits of Justification, and arrive at a Justified state*.

Not to obscure the meaning of the word *Justification* by nice Distinctions, and hard and troublesom Terms: The word *Justification* comes immediately from the Latine *Justificare*, which is not a word of Ancient use amongst the best Latine Writers, but is of a Later Edition; has been introduced since by Divines, to express the sense of the Greek Verb δικαιω, so often used by the Septuagint in the Old Testament in rendering the Hebrew Verb *Hitzdik*, and so often in the New Testament, especially by St. Paul. The

B

mean-

meaning of it, is, to *Justify*, and make *Just* by way of *Vindication*, *Defence* or in *Judgement*. Not by *infusing a habit*, for it is evident, that both the Hebrew and the Greek Verbs, (from whence we must fetch the true sense of the Latin and English,) are *Judicial* and *Forinſical* words, and are scarce ever taken throughout the Bible to *Justify*, by *making inherently Just*, or *Just by Infusion*. The natural and primitive signification of them both, is, to *justify Legally* and *Judicially*, to make *just by Plea*, and in *Judgement*. And in that original sense, or in a sense relative to it, and derivative from it, are the words generally taken in *Scripture*. When either *God is said to Justify man*, or *man is said to justify God*, or *one man is said to justify another*, or *one and the same man to justify himself*, (for all these wayes we read of *Justification* in *Scripture*) 'tis still without any signification of *infusing* righteousness, or making *just* that way: But that which is intended by the word, is, to make *just defensatively*, *declaratively*, *judicially*, and not *qualitively*. To give some instance of many, *Rom. 2. v. 13. Not the hearers of the Law but the doers of it, δικαιωθήσονται shall be justified*; That is, pronounced and declared *Just* in judgment. In the 11 Chap. of *Job v. 2. Should a man full of talk be justified?* that

that is, should he be defended and acquitted upon that account, because he is full of words? Shall that be a sufficient Plea for him? So when we are told *Pro. 17. v. 15.* that, *To justify the wicked is an abomination to the Lord,* 'tis meant to justify them by pleading for them, and defending them, or to justify them in judgment, while wicked. For, to justify them in the other sense, to make them inherently just and righteous, is no abomination to the Lord, but a thing he has every where declared himself to be well pleased with. In the 8 of the *Rom. St. Paul* puts this question, *Who shall lay any thing to the charge of Gods Elect?* *Ouds. o Anakaw,* It is God that justifieth: 'tis *o uataneirav,* Who shall condemn? where, by Gods justifying, is meant, his acquitting and clearing in judgment; 'Tis evident to be such a justifying as stands in opposition to charging and condemning. Of the same import are the words most generally wheresoever we find them used by the *Holy Ghost* either in the Old or New Testament. And this we have acknowledged by many of the *Papists* on the one hand, and some of the *Socinians* on the other, though both of them endeavour to prove that Gods justifying men, is not his pronouncing them just, and his declaring them so in a judicial way, but his *insusug of habite*

4 *Justification Evangelical.*

and making them in themselves *actually* and *habitually* righteous.

Justification in general may be considered as it may relate to two sorts of men : First, to *righteous* and *innocent* men, and Secondly to *Offenders*. *Justification* in both cases supposeth *Charge*, and *Accusation*, and stands in opposition to *Condemnation*. A Righteous person when he is accused and found faultless, that is, inherently Righteous, and Just, he is, by his righteousness made evident, thereby *justified*, that is, *declared* and *approved* to be *just*, acquitted and cleared both from *accusation* and *condemnation*. David hath an expression to this purpose of God, *Psal. the 51. That thou mightest be justified when thou speakest* : That is, be *justified* by being manifested to be really *righteous* and *just*. So Good men are sometimes said to be *justified* by their *works*, that is, *defended* and *vindicated* against *false accusation* and *charge*, approved and declared to be *just* thereby. A person so qualified, is *justified*, because he appears to be in himself *righteous* and *just*, not *righteous* and *just* because *justified*. Secondly, an *Offender* when he is accused, he can be no other way *justified*, that is, *defended* against *accusation*, and *acquitted* in judgment, but by pleading ample and proportionable *satisfaction* made for an offence,
and

and an *acceptance* of that satisfaction as such, and procuring a *remission* of the offence thereupon. 'Tis not possible to contrive any other way of *Justification* in that Case; For *free* and *absolute* remission of an offence cannot well be called *Justification*. The more freely a man is pardoned without any sort of *satisfaction*, the less he can be properly said to be *justified*. Such a man now is not justified, because he is found to be *inherently just*, and without *fault*, but he becomes *Just*, is brought into the state of a *just* man, because he arrives at a *Legal Justification*, and upon *satisfaction* made, obtains an *acquittal* in judgment. *Justification* in scripture, as 'tis an act of God relating to Men, is ever spoken of in this later way. 'Tis never meant to excuse or justify a Sinner *from* being a *sinner*, but to justify a sinner, supposing him a *sinner* to the *utmost*: All Gospel-*justification* being founded upon *Satisfaction* as the grand fundamental of it.

But to come more nearly to the Scripture-sense, and meaning of *Justification*, by which we are generally told, that all Sinners unpardoned are under *Divine Wrath*, and stand *Condemned* at Gods *Bar*: and that such whom God is pleased in the method of his Grace judicially to pardon, and receive into favour, he is thereby said to *justify*. To be

justified therefore in Scripture sense, is, to be *Cleared and Discharged* before the *Tribunal of God* from the *Guilt of sin*, resulting from the *breach of his Laws*, and *Absolved* from the *Punishment due from Divine Justice* thereunto. This, without any obscuring Speculation about the nature of *Justification* in general, is that practical account we find the Scripture to give us of it suitable to its nature, as it relates to *sinful offending Man*, (for it must still be remembered, that Gods *justifying* in Scripture, is, *his giving sentence with the Guilty party*, and so we can only be *righteous*, because *justified*, and *justified* by being *pardoned*;) and according to what it *Operates* and *effects* upon the subject, by which also 'tis best understood, and becomes most accountable to every Capacity. I include not herein the *Cause of Justification*, nor the *Condition* of it, but speak of it in its own proper form, and simply in it self considered; For, had I so done, I would after this manner have expressed my self. *Justification is an act of God whereby he does, for the sake of Christs Satisfaction to his Justice; upon mens sincere Beliefe of the Gospel, account their faith for righteousness, pardon their sins, and Acquit them in Judgement.*

That this Description I have given of *Justification*, and our being *justified*, is that which

which ought to be given, and the direct account we have of it in Scripture, will evidently appear from these four considerations.

First, Sin being a *transgression* of Gods *Law*, and so an *Offence* accountable for to *Him*, nothing less can *justify* a sinner then the *Supream* judgement of God Himself, as the *Sovereign Lord* and *Judge* of all the Earth. The *Apostle* tells us that in few words, *It is God that justifies*. And He does it as an act and exercise of his *Supream Justice*; according to that passage *Rom. 3. v. 26. That God might be just, and the justifier of him that believeth in Jesus.*

Secondly, Gods *justifying* men, stands in opposition to *Accusation* and *Condemnation*, which we have plainly expressed in the fore-mentioned 8th. to the *Rom.* where the *Apostle* opposeth Gods *justifying*, to *Charging* and *Condemning*. *Who shall lay any thing to the Charge of Gods elect? It is God that justifieth, Who is he that condemneth?* So that if you know what it is to *Charge* and *Condemn*, you will know what it is to *justify*, it being naturally evidenced by its *Contraries*. And as *Condemnation* is the result of a *Law*, so is *Justification*. We stand *Condemned* by the *Law* of

works, and are justified by the Law of faith. Now, what is it that mankind is publicly accused of, and charged with in Scripture? 'Tis Sin. What is it that men stand condemned for at Gods Bar? 'Tis Sin. And therefore their Justification must needs be a Clearing and Discharging some way or other from it. And that which the Scripture every where intends by Justification, is the Remission of Sin, and Gods acquitting us in Judgment from the Charge, Guilt, Condemnation and Punishment of it. This is judiciously observed by Grotius, *Justificatio ut notum est passim in sacris literis sed maxime in Paulinis Epistolis, Absolutionem significat, quæ presupposito peccato consistit in peccatorum remissione, ipso Pauli sancteclare explicante pr. scilicet, Rom. 4. De Satisf. Chris chap. 1. pa 38.* And this I shall endeavour to prove these several wayes. First, by producing divers Texts, wherein the Holy Ghost speaks expressly of Justification, and Forgiveness of sin in the Gospel way, as one and the same thing. Secondly, by shewing that the whole Advantage of that satisfaction, upon which (as the Ground of it) we are justified, is generally issued in Scripture into the Forgiveness of sin. Thirdly, by shewing that whatever other expressions the Scripture at any time makes use of to signify and Explain Justification to us by, they all tend to give

give us this *sense* and *signification* of it, and to express it to us as consisting in the *forgiveness of sin*. And fourthly, by shewing that the *Grand Blessing* that God still promised the world should partake of by the *Covenant of his Grace*, and the sending of his *Son*, (from whence our *Justification* has its rise,) was the *Pardon* and *forgiveness of sin*. And when I have done this, there will be no need I hope to say more for the satisfaction of any, under this *Consideration*.

For the first. In the 4. chap. to the *Rom.* where St. *Paul* treats more fully and more Critically of *Justification* than he does in any other place, he there describes it in a Quotation out of the *Psalms* by the *forgiveness of sin*, and the *non imputation of iniquity*. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness: Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sin is covered: Blessed is the man to whom the Lord will not impute iniquity. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? Where 'tis not to be fairly denied, but that he describes the blessed-*
ness

ness of a *Justified* person by the *blessedness* of a *Pardoned* person, as being one and the same. In the 9 ver. Cometh this *blessedness* (sayes the Apostle) upon the *Circumcision* only, or upon the *uncircumcision* also? What *blessedness*? Why, the *Blessedness* he is treating of, the *Blessedness* of being *justified* before God: which he proves, descends both upon *Jew* and *Gentile* in the Gospel way of *faith*, and *believing*. And what is that *blessedness* of being *justified* before God? Wherein lyes it? Why, 'tis the *Blessedness* he tells us that *David* describes, of *having our iniquities forgiven*, and *our sins covered*, the *Blessedness* of *having God not to impute sin to us*. 'Tis plain, the Apostles whole scope and drift, is, to prove that *Abrahams justification* was his *pardon*; upon which account the *Gentiles*, though great sinners, might be *justified*, as well as he: and that *Justification before God*, is not by works, and so not from the merit of any inherent righteousness of our own, but by Gods gracious *Imputing righteousness without works*, which he makes to consist in the *Pardon of sin*, and *Not imputing of iniquity*, and to be the same thing with it. In the 13th. of the *Acts* the 38 and 39 verses, we find the Apostle again expressing himself to the same purpose, *Be it known unto you therefore men and brethren, that through this man is preach-*

preached unto you the forgiveness of sins, And by him all that believe are justified from all things; from which they could not be justified by the Law of Moses. Where he speaks of remission of sins, and Justification Equivocally, as terms importing the same thing. In the 18th. of Luke, where the Publican is said to smite upon his breast, and seek for pardon and forgiveness, in that expression, God be merciful to me a sinner; our Saviour says, He went home to his house Justified, (that is, Pardoned) rather than the proud Pharisee. The one justified himself, and asked no forgiveness, the other condemned himself, and sought for the pardon of his sins: And by our Saviours own determination, took the right method of attaining Justification thereby. In the 5th. of the Rom. v. 16. The Apostle treating of the difference between Adams sin, and the condemnation introduced thereby, and the Salvation we have by ~~that~~, tells us, And *Christ* not as it was by one that sinned, so is the gift, for the judgement was by one to condemnation, τὸ ἅρισμα ἐν πολλῶν παραπτώματων εἰς δικαίωμα, but the free gift, is, of many offences unto justification. By the free gift of many offences, is meant the pardon of them, and the pardon of them is unto Justification, that is, pardon of sin amounts to Justification, and upon pardon we are actually justified. We are often
said

said in Scripture to have *pardon and remission of sins by Christs blood*: And in the 5th. of the *Rom.* and the 9 vers. we are there said to be *justified by his blood*: Much more now being *justified by his blood*, shall we be *saved from wrath through him*. By all which we are told, that the Scripture generally intends by *justification and pardon*, one and the same thing.

Secondly, The whole *advantage and benefit* of that *satisfaction* upon which we come to be *justified* before God, is often issued into the *pardon of sin*, and by the Scripture comprized therein. If we look to the *Types and Presfigurations* of that satisfaction under the Law, the grand end and *signification* of them, was the *removing and purging of sin*. This the Apostle tells us, *Heb. 9. 22. Without shedding of blood is no remission*. And in the 26 ver. (he sayes,) *Christ had once appeared in the end of the world to put away sin by the sacrifice of himself*. That was the grand thing typified and intended by the *sacrifices* to be done, and that which our Saviour by his coming actually did do, as we are told in the 1st. chap. of the same book, in that expression, *When he had by himself purged our sins, he sat down on the right hand of the Majesty on high*. That is, When he had fully accomplished that great End for which he came into the world, which was to pro-

procure pardon of sin, he then ascended to his Mediatory Throne, and the exercise of that Authority. If we look into the Gospel, in the 26 of St. *Matt.* where our blessed Saviour first instituted, and solemnly himself administered that *Sacrament*, wherein Himself, and all the saving Advantages appurtenant to him, are represented, and conveyed, He there calls his Blood *the blood of the New Testament shed for many for the remission of sins.* Declaring that to be the grand Effect of his purchase, and the great attainment of the Gospel, from whence all our happiness is derived. In the 1st. of the *Ephes.* v. 7. the Redemption we have by Christ, is called the *forgiveness of sin: In whom we have redemption through his blood the forgiveness of sins.* In the 2d. of the *Acts* vers. 38. St. Peter there perswades the Jews to embrace the *Christian-religion* in these words, *Repent and be baptized for the remission of sins,* as the great End attainable by the Gospel and all the Institutions of it. St. John in the 1st. chap. of his 1st. *Epist.* tells us that, *If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son Cleanseth us from all sin:* That being the great End of all Gospel-faith and obedience (to be *cleansed from all sin*) and the in-let to all happiness. And 'tis that which all the Saints, the whole Church

Church unitedly do, *una voce*, adore the Mediator for, as the grand Effect of his undertaking, *That he has washed them from their sins in his own blood*, and thereby *made them Kings and Priests unto God*, and intituled them to all happiness, and Glory. In a word, our Saviour himself summs up and Epitomizeth all those blessings he came to purchase for, and confer upon the world, and seems to be in the Supreamest exercise of his Mediatory Authority, in pronouncing that Benediction, *Thy sins are forgiven thee*.

Thirdly, Whatever other expressions the Scripture makes use of to signify and represent *Justification* to us by, they all relate to the *pardon* of sin, and give us this sense and signification of it. The Scripture expresseth our *Justification* by three other Terms; Sometimes 'tis called *Redemption*, sometimes *Remission*, and sometimes *Reconciliation*: And all these have a reference to *sin* and its *forgiveness*. 'Tis called *Redemption* with respect to that *captivity* and *bondage* that is in *sin*. *Remission*, with respect to that *guilt* and obligation to *punishment* that is in *sin*. And 'tis called *Reconciliation* with respect to that *enmity* and *opposition* to *God* that is in *sin*. All which we are freed from by the *pardon of sin*, as the great priviledge of a *justified state*, and that wherein it consisteth.

Fourth-

Fourthly, The great *Blessing* that the Scripture foretold, and held forth to the world in the coming of the *Messiah*, and that Covenant of Grace, that God would graciously enter into with Mankind, was the *Remission of sin, and blotting out of iniquity*. Instances of this kind the Scripture abounds with. The great effect of Christs coming, we are told, should be, *To save his people from their sins, and to make reconciliation for iniquity*: And in divers of the *Prophets* God declares the Grace of his Covenant to lye *per eminentiam* in this, *The pardoning of our iniquities, and the remembring our sins no more*. So St. Peter declares, *Act. 10. 43. To Him give all the Prophets witness, that thorough his name whosoever believeth in him shall receive Remission of sins*. And when God was pleased to make the Attributes of his Mercy and Goodness in an especial manner to pass before *Moses*, and to reveal it to him, as it relates to Mankind, 'tis expressed by That, as the Grand and Transcendent Effect of it, *the pardoning iniquity, transgression and sin*.

A third consideration to clear up the truth of this Definition I have given of *Justification*, (and which is of great prevailing in the case) is this; That whenever God pardons any mans sin, He looks upon him as a *Righte-*

only
one

ous person, does constitute him so thereby, and deal with him accordingly. Where he sees no iniquity, there his Countenance is as upon the righteous. This I shall make out. First, from the Reasons of the Thing in itself abstractedly considered, that it ought so to be. Secondly from plain and positive Scriptures in the case, whereby it appears to be Gods ordination that so it should be. And thirdly, from the Method God is pleased in his wisdom to take in the pardoning and justifying Offenders, and the manner of his procedure therein, whereby his Righteousness and his Justice become very evident in so doing.

There be these five Reasons result from the Thing in it self abstractedly considered for the proof of this point. First, Man in his primary Make, was *righteous*, and *just*, that was his Original constitution; Sin is but an Accidental Deprivation: And therefore when all Sin and Guilt contracted, is Legally removed, and wholly obliterated, 'tis but reasonable he should be judgd of by his *first state*, and it falls in naturally so to be. *Sublata privatione ponitur habitus*, is a firm Axiom in Logick. Not that I am here about to prove that a man is restored barely to the state of *Adams Original innocency* by the Redemption and Forgiveness of the Gospel, for by Gods gracious Ordination we are in-

stated

stated in *much more*; I urge this only to evidence thus much, That man being made Righteous, and having made himself a Sinner, his sin being pardoned and obliterated, were there nothing else in the case, 'twere Just with God to account of him according to what at first he *made* him. Nor can we, with any good Reason, abstractedly considering him so circumstanced, judge of him otherwise, then as in a *righteous*, and so *happy* condition. Secondly, Remission of all sin is in its own nature constructively, and properly enough so called, a *Righteousness*, According to that noted saying among the Antient Christians, *Hominis justitia est Dei Indulgentia*; He that is chargeable with *no offence* at Gods Tribunal, as he is not that has all his sins both of omission and commission judicially and authoritatively forgiven, must needs be Reputed upon *even terms* with an *Observer of the whole Law*, and have a *right* to all the *advantages* appurtenant to an *innocent person*. To want any of them were *pena damni*, and a part of *punishment*, which can have no place where there is no Sin nor Transgression. Thirdly, Man is a Subject in which *righteousness*, or *unrighteousness* do necessarily *inhere*, and to which by virtue of his Constitution and Relation they are inseparably appertaining:

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Just

Just as *light* and *darkness* necessarily relate to *Aire*, *health* and *sickness* to our *bodies*: And they are *contraries* that *expel* each other, and from a *necessity* in their own *Natures* *succeed* each other in their *Existence* in such *Subjects*. *Air* perfectly free from all *darkness*, must of necessity be supposed to be *light*. If a *body* be free from all sort of *sickness*, it must needs be supposed in perfect *health*: So if a *Man* be freed wholly from all sort of *unrighteousness*, he ought not, nor cannot be otherwise judged of then as a *Just* and a *Righteous* person; there being no *third state* imaginable in such cases. Fourthly, If Gods Pardon of all a mans sin should not *ipso facto*, instate him in a *Righteous* condition, and render him perfectly a *Righteous* person, one of these two things would unavoidably insue; Either that there must be some *third state* of a man that is neither *Righteous* nor *Unrighteous*, which is in the nature of the thing utterly Impossible to be, or ellè that God might fully *pardon* an *unrighteous man*, that is, a man *after* his *pardon* *Continuing* still so to be, and that a man might *remain unrighteous*, and so obnoxious to Punishment, *miserable* and *unhappy*, (contrary to what the *Psalmist* so often sayes, *That he is blessed that has his sins forgiven,*) after all his sins are Pardoned, and he has reaped

reaped the whole benefit of Gods Forgiveness: To imagine either of which, were either extreemly Impious, or Foolish, or Both. Fifthly, The Apostle tells us, that *All unrighteousness is sin*, (the Scripture carries us no farther) and *all sin* is some way or other *a breach and transgression of some Law*. Now where all sort of sin is Forgiven, both of Omission and Commission, a man is in the *same state* as if he had *never offended*, and if so, capable of *no charge of sin*, and so of *no charge of unrighteousness*, and so cannot by *strict rules of Justice*, be otherwise adjudged and accounted of then as a *Righteous person*. Freedom from all unrighteousness (which Pardon of all sin necessarily includes) does *ipso facto* constitute a man *Righteous*, and denominate him from the Reason of the thing, so to be. And the truth is, a person whose Fault is *remitted*, and he *judicially acquitted upon plenary satisfaction* made, is (in point of true and legal Justification, and being accounted Righteous thereupon) upon *even termes* with him that is Accused, and Justified by being found *innocent*; Because the Rule of Righteousness and Justification is the Law and the Judgement resulting from thence; Most especially when we are acquitted at the *infallible Tribunal of God* according to *His righteous Laws*. The A-

postles Question (so pregnantly Negative) may very well be asked, *If God justify, who shall either Charge or Condemn?*

Secondly, It appears by several Texts, that whomsoever God pardons, he reckons as *Righteous*, and is in the Scripture-acceptation said to *justify* thereby. In the 4th. of the *Rom.* where the Apostle is proving, that Righteousness and Justification is not by *works* and *merit*, but by *free forgiveness* in the Gospel way of Believing: he sayes in the 6. ver. *Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works.* Here the Apostle gives you *Dauids* sense in his own words, and then quotes *Dauids* words, saying, *Blessed are they whose iniquities are forgiven, and whose sins are covered, Blessed is the man to whom the Lord will not impute iniquity.* By which it is plain past all denial, that *imputing righteousness without works*, and *free forgiveness of sin*, and *not imputing iniquity*, are the same, if this be but admitted, that *St. Paul* know how to interpret the words of *David*. In the 2d. *Epist.* to the *Corinth.* chap. 5th. the Apostle there tells us, that *God is in Christ reconciling the world unto himself, not imputing their trespasses.* God, upon *not imputing sin*, is reconciled. Now if upon *Not imputing sin*, He did not account of

of us as **Righteous**, it were impossible he should be so Reconciled: For God cannot be reconciled to any man continuing **unrighteous**, and under the notion of a **Sinner**. In truth, Throughout the Scripture, all the **characters** of a **righteous** person, of a **Happy** and **Blessed** person, are still given to a **Pardoned** person. As all **misery** was introduced by **sin**, to manifest Gods extreme **hatred** of it. So all **happiness** is attained by the **forgiveness** of it; to tell us of what **value** Gods **forgiveness** is to and what an **inestimable price** it cost. In the sense of the Gospel (which is a **Law** Enacted that peculiarly provides for the **Justification** of an **Offender**) a **righteous** person is a **pardoned** person, so **Calvin** observes. *Cum veniam peccatorum fuerimus consecuti fusti habemur coram Deo.* Instit. lib. 3. ch. 17. And a **pardoned** person is a **justified** person, and a **justified** person is a **blessed** person. **Pardon**, **Justification**, **Righteousness**, **Blessedness**, are inseparably **Conjoyn'd**: The 4th. of the **Rom.** and other **Texts** are a sufficient **Proof** of it.

Thirdly, From a due consideration of that **Order** and **Method** God is pleased to use in the **Pardoning** of **Sinners**: This truth will be farther manifest, and appear to be immovably fixed upon these two foundations. First, Every **sinner** is **pardoned** upon the

score of such a Satisfaction made as *honours*, and *satisfies* the *Law* as much as if it had never been broken; or as if being broken, the *utmost penalty* had been inflicted: Now such satisfaction is in it self virtually *Righteousness*, and when *accepted in judgement*, is *Actually* so. Secondly, Every sinner is in fact pardoned (and not before) upon the *performance* of such a *Condition* as God is pleased by the Covenant of his Grace to *account* for *righteousness*, and so to *accept*: And that is *Believing*, and being possessed of *Gospel-faith*; Which Faith we are often told is *imputed* for *righteousness*. Whoever *believes*, is *Righteous* in the Judgement of the Gospel-Law; for it is performing the condition *required* by it on our part to be performed, and is our Covenant-Keeping. Now, whosoever is so Circumstanced in a *judicial pardon* obtained from the Great and Infallible Judge of all the Earth, upon such a satisfaction made, and such a Condition performed, is certainly *well intituled* to a *Righteous state* and condition.

A Fourth consideration to make good the Definition I have given shall be this. Gods Justifying a sinner is as has been said, his giving Sentence *with the guilty party*. Now God, whose Judgement is ever according

cording to Truth, cannot give Sentence *with a Guilty* person upon the score of *Innocency*; His Justification therefore of such a one, (consider it which way you will) must needs be included in his *Forgiveness* of him. He must of necessity be restored to a righteous condition in a way of *pardon*, and cannot be so upon any other account. That which some say [That Justifying, and bare and absolute Forgiving, are, in themselves considered, two distinct things: One being a voluntary act of Grace, the other a necessary effect of Justice] will not at all reach this case, supposing it to be true: For a sinners Justification results not from free and absolute Pardon, nor consists in it; but a sinner is pardoned and justified in a way *judicial*, in pursuance of a *Law*, by pleading an ample *satisfaction made*: The greatest exercise of *favour* in such a case seems to lye in the *acceptance* of the satisfaction. Now God, who is the Party offended, and the Judge, declaring himself to be abundantly *satisfied* concerning the sins of the world, by what *Christ* has *suffered* and *done*, (and it being perhaps highly requisite, the Nature of Christs satisfaction considered in point of Justice too, that he should so be) the Pardon and Justification of a sinner are eminent effects of his *Justice*, as well as of his Grace
and

and Mercy: And it becomes a *Righteous thing now with God to pardon and justify an offender*, so qualified in *Judgement*. For, it must be consider'd, that although the Ground and Foundation of our Salvation, and the whole of it in its contriving and effecting, is nothing else but *free and absolute grace and Divine goodness*, yet in such a Method, and after such a Manner is Grace dispensed, that in every Step that is taken toward the Salvation of a sinner; God appears *Righteous* as well as *Gracious*, and *Justice* and *Mercy* do *kiss each other*. But still the Justification of such a one must exist in his *Pardon*, by which he obtains a *Legal Discharge* from all obligation to Punishment, stands *rectus in Curia*, no charge from the Law can be brought against him, and he is upon *even terms* in the eye of the Law, with those who *never offended*. Nor can it be otherwise: For no *satisfaction*, be it never so Great, can put an Offender out of *need of forgiveness*, nor can it operate farther then to *obtain forgiveness*, and so free him from *condemnation*, and constitute him *judicially righteous*. 'Tis true, that this is not *such* a Justification as an *innocent* person obtains in Judgment: But 'tis such a one as an *offender* is only capable of, and has *all* in the *effects* and *advantages* that the other has, and may be as truly and pro-

properly termed *Justification*: And whoever denies it, makes the *Justification* of an offender utterly Impracticable, and Impossible.

S E C T. II.

ANd thus I have gone through the first Promise I obliged my self to, which was, to give an account of what is meant in Scripture by *Justification*. We are not Justified as *righteous* and *innocent* persons, by having *Christs righteousness personally imputed to us as our own*, and we accounted in Judgment to have done what He did, and acquitted as *sinless thereupon*: Such apprehensions are vain, and have no bottom in Scripture. But we are Justified (as in indeed and in truth we are) as *Sinners*, that is, By pleading *ample Satisfaction made for our sins in Christ*, and our own performance of that Gospel-condition which God has made necessary to our participation of the Benefits of it: Upon which Plea God is graciously pleased *judicially to pardon our sins*, to account of us as *Righteous thereupon*, and to deal with us *accordingly*; that is, Legally to intitle us to all the *grace and glory* promised in the Gospel.

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Divers *Objections* are raised against these Conceptions of Justification, the value whereof seems to me to result rather from the *Authors* of them, (sundry *Learned* and *Worthy* men) then from any weight in *themselves*. The most Material are these three.

First, It is *Objected*, That when the Scripture describes Justification by Forgiveness of sin, it speaks Synecdochically, and expresseth the Whole by a Part. So in the 11th. to the Rom. and other Texts. And that Text Rom. 4. v. 25. is much insisted upon to prove that Justification implyes more than Forgiveness of sin.

This Objection, it will be acknowledged, can be of no force, unless it be proved that the Scripture does in other places ascribe some other distinct parts to Justification. There can be but *one* more with any colour pretended, and that is [Adjudging Righteous upon the score of some righteausness.] Now it has been before proved, That Pardoning of sin upon Christs satisfaction contains in it imputing righteonsness without works, and that in the Apostles sense they are all one. When we are told in some Texts that we are justified by Christ: in others, That we obtain forgiveness of sin by Christ: and in others,
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That *we are made righteous by Christ* : By an impartial comparing the Scripture with it self, it appears that *one* and the *same* thing is intended : For whoever, upon the performance of the Gospel-condition, is legally Interested in Christs satisfaction, and thereupon actually Pardoned, is also thereby *Justified* and adjudged to be *Righteous* by the order and appointment of God in that case ; and in this the Scripture is every where very positive and plain. That when the Scripture describes Justification by Forgiveness of sin, it describes it *Synecdochically*, expressing the *whole* by a *part*, there is no good reason at all to believe, but quite the contrary, That it describes it *comprehensively*. For it appears by Scripture-evidence, that the *whole form* of Justification is *compriz'd* therein ; and the Scripture describes it most *generally* by *pardon of sin*, and most *fully* in those places where it treats most *largely* and *expressly* of it. In the forementioned *4th. chap.* to the *Rom.* 'twill appear very plain to any impartial Reader, That the Apostle there without any *Synecdoche*, describes Justification in its *full latitude*, if we consider these things. First, that he there fully and compleatly sets out the Justification of *Abraham*, who in the manner of his Justification, was to be the great *pattern* of Justification to all succeeding

ing ages; and the whole business of Gospel-Justification was compriz'd in the way and manner of his Justification. Secondly, he there states and determines the Grand and Deepest point about Justification, whether it be by *faith* or *works*. Now if he had not described it in its *full extent* and *latitude*, and taken in the *whole* of Justification in that Quotation out of *David*, by which he proves 'tis not by *works* but by *free forgiveness*; his Reasoning had not been Cogent: For the *Jews* might well have replyed, you speak but of *one part* of Justification, and so obnude not about the *whole*: That part indeed you prove to consist in the *forgiveness* of *sin* in the way of *faith*, but it appears not but that there may be *other parts* also in Justification, and they may result from *works*: And so a man may be in part justified by *free forgiveness* and *grace*, and in part by *works*. Thirdly, the Apostle very plainly makes the blessedness that *David* describes (which is the blessedness of *pardon* and not *imputing iniquity*) to be the blessedness of *Justification*: For in the 9th. ver. Cometh this blessedness upon the *circumcision* only, or upon the *uncircumcision* also? that is, the blessedness of *Justification* by *faith*; which is *David's* blessedness of *pardon*. Now 'twere absurd to imagine that the Apostle should tell us that the Blessedness

sedness of Justification (which must needs relate to the whole of it) does consist in *imputing righteousness without works*, which he makes to be all one with the *pardon of sin*, and *not imputing iniquity*, unless Justification were ^{not} *fully compriz'd therein*, and if it were so the *form* of it, that it did as we say, *dare esse* to it: For nothing else can properly contain the Blessedness of it.

If it be meant by those that thus Object, That by Pardon of sin the Scripture does not express the whole *Effects* that accrue by Justification: That will be readily granted; for our Pardon and Justification is but our *Title in Law* to the Grace and Glory of the Gospel, is *not* the very *things themselves*, though they are all *virtually* contain'd therein, and inseparably *conjoyned* to it by the institution of God: For, *Whom he justifies, them he sanctifies, and whom he sanctifies, he glorifies*. And the Apostle in the 26 of the *Acts*, conjoynes, as inseparable, *forgiveness of sin, and having an inheritance amongst them that are sanctified*. But if the meaning be, That the *whole form* of a sinners Justification properly taken, and as we find it spoken of in Scripture, be *not* compriz'd in the Forgiveness of sin, 'twill appear to be a Mistake. Those that thus Object, tell us our Justification consists of *two distinct parts*. First, *Remission*
of

of sin, Secondly, *Adjudging to be Righteous*: Each standing upon a *distinct bottom*, the first upon *Christs passive obedience*, and the other upon his *Active* (though in the Scripture we read not one Syllable of any such thing.) These two I have proved before are in the Scripture-method *conjoynd*: Whoever is by God, upon the belief of the Gospel, for the sake of Christ, *judicially pardoned*, is *thereby Justified* and accounted as *Righteous*, and the satisfaction of Christ is reckoned and imputed by God to, all Believers, in those *effects*, and for those *ends and purposes*; nor can it be rationally supposed to be *otherwise* imputed: For *no other persons Righteousness* performed, or Satisfaction made on *my behalf*, can come to be any *other way* justly accounted *mine*, then in the *effects and advantages* of it. It can never be a Just Judgment to *adjudge me* to have Personally performed *my self*, what was actually done by *another*, though it was done on *my behalf*, and be reckoned to *my account*. There is no other possible way by which any man can come to be accounted Righteous in Judgment, but either by a righteousness *inherent in our selves*, (which does constitute us *innocent*,) or by the Righteousness of *Christ* made ours in a way of *personal imputation* (which must make us also to be *justified*

fied as *innocents*, and not as *offenders*.) The first is affirmed by the *Papists*, and the later by many Learned *Protestants*; The Overthrow of both which opinions, I shall hereafter endeavour in this Discourse, and thereby fully return Answer to this and all other Objections of this nature.

That Text *Rom. 4. v. 25.* is much pressed and insisted on; But upon great Mistake, as will easily be made to appear. The words are, *Who was delivered for our offences, and was raised again for our Justification.* Which words are not to be taken as if there were two distinct ends in Christs Death and Resurrection, the one to obtain pardon of sin, and the other to justify, (And so to divide between them two, whereas in truth the Apostle makes them one and the same thing) But the natural meaning and intendment of the Holy Ghost in that text is this, That, *All that Christ did, and suffered, was upon our account*: He was delivered to death upon the account of our sins, διὰ τὰ πνευματώματα ἡμῶν, for our greatest sins and utmost Apostacy, (for that sense is included in the word πνευματώματα) and rose again upon the same account, to justify us from the condemning power of them. By being delivered for our offences, and rising again for our Justification, the Apostle intends the same thing, which is, to justify and save

Save us from our sins: And the latter expression is *exegetical* of the former. 'Tis to instruct us that Christs *Death* and *Resurrection*, the *whole* that he transacted, had *one* tendency, and was *all* in order to *one* and the *same* end. For in some Texts we are said to be *justified by his Death*, and *by his Blood*; so that he *Dyed* for our justification, as well as *rose again* for it. The Scripture no where affords us the least warrant to assign *one* distinct end to Christs *death*, and *another* to his *resurrection*. Nay, the Apostle himself upon another occasion, *Rom. 14. ven. 9.* positively *conjoyns* them as *inseparable* in their ends; *For this end* (says he) *Christ both dyed and rose again*. Whatever Christ *dyed* for, he *rose again* for. His *Rising* again did not induce any farther, or other ends, then were his *Death*, but only *compleat* and *perfect* the whole Design and Intendment thereof. For although Christ *dyed* for our sins, yet if he had not *Risen* again, we could not have reap't the Fruit and Effect of his *Death*. His *own* Justification, as *Mediator*, and so *ours*, depending upon his *Resurrection* as the *supream* and *Glorious* Effect of his *Deity*, and that *whereby* he *was declared to be the Son of God mightily from heaven*.

Secondly,

Secondly, 'Tis Objected, That Remission of sin doth only take away the guilt, or ordination to punishment; but doth not remove the Sin it self; and therefore Justification cannot consist in it. Although pardon of sin do make as if sin had never been in respect of the guilt of it, yet not in respect of the denomination of the Subject. Although David was pardoned, yet his pardon did not make him a Just man in those acts of his Murder and Adultery: He was truly a Murderer and an Adulterer notwithstanding. Justification doth not denominate a man to be Just, and a righteousness is requisite unto it. A man is not Justified, and therefore Just; but must be Just, and therefore Justified, in the order of Justification.

To this I Answer in these three things. First, by Gods forgiving of sin in a Judicial way, as much is done to obliterate and extinguish it in its proper denomination as is possible; and nothing but Gods forgiveness could have done so much. For he forgiveth as the Supreme Sovereign and Lord of all: And his forgiveness is not only the effect of his mercy, but the re-

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34 *Justification Evangelical.*

sult of all his infinite *Attributes*. He is pleased with a redundancy of Grace to express himself in Scripture to us about this matter, that *we might have a strong consolation therein*. As first, *That he will turn his face from our sins*, Psal. 51. Secondly, *That he will remember them no more*, Isa. 42. Thirdly, *That he will not impute them*, Psal. 32. Fourthly, *That he will cast them into the depths of the sea*, Mica. 7. And fifthly, *that he will cast them behind his back*, Isa. 38. Now I say, Where God hath so forgiven sin, all the *effects* and *consequences* of it as such an Action are utterly extinguished; and so *it self ceaseth* after a sort *to be*. And he that hath committed Acts of sin, when he is Legally pardoned; is no more a *Sinner*, nor ought he in Justice so to be accounted: For, 'twas the *judgment* of the *Law* by which he is *Acquitted*, that made him so to be. 'Tis true, those sinful Acts do not naturally *cease to be*, but all that was *in* those Acts obnoxious to the Law, from whence their sinfulness arose, upon Judicial pardon, *legally ceaseth to be*; and that is sufficient in this case: For we are not, in the discourse of this point, making inquiries into a *natural*, or *metaphysical* existence of things, but only into a *judicial* and *legal*. Se-

Secondly, Let it be thus farther considered, that nothing can more extinguish the denomination of *sin* and *sinner*, then Legal and Judicial *pardon*. As, take it in the present instance of *David*, in those sinful Acts of his: The Acts, 'tis true, were the *same*, naturally considered, *after* his pardon that they were *before*: but *legally* and *forensically* considered, they were *not*: And how is it possible to be otherwise, but that the very *acts* must be still *naturally* the *same*? For suppose the righteousness of Christ to be *personally imputed* to *David*, (as those that thus Object would have it to be,) to denominate him a Righteous person, and so render him a fit subject for Justification; such Imputation will not make the Actions of his own sin to be naturally otherwise then indeed they are, nor the Obliquity of them more cease to be then it does by Forgiveness: There being no other possible way to bring an *offender* in the judgment of the Law into a *righteous* estate and condition, but by *Judicial pardon*. And if after such pardon, what is here objected be true, that the denomination of *sin* and *sinner* as such, notwithstanding *remain*; it will unavoidably follow, by the strict Doctrine of *personal*

sonal imputation, that a man may be under the proper denomination of a *righteous man* and a *sinner* at one and the same time, (which implyes a loud Contradiction :) For a man may be accounted *righteous* in respect of Christs righteousness, *personally* made his *own* by *imputation*, and yet he may be justly denominated a *sinner* however: For although his sins be pardoned and cease to be, in respect of the *guilt* of them, yet not in respect of the *denomination of the subject*, as 'tis here Objected. Whoever that was once an *offender*, comes to be justly accounted *righteous*, must first be fully *cleared* from the *denomination of an offender*, for those two are visibly inconsistent in one subject. And nothing else can more Effect that, then *forgiveness*.

Thirdly, To the latter part of the Objection, [That *Justification* doth *denominate a man to be just*, and a *righteousness* is requisite to it: *A man is not justified, and therefore just; but just, and therefore justified, in the order of Justification.*] I Answer, The first thing affirmed herein; That *Justification* doth *denominate a man to be just*, and a *righteousness* is requisite to it, is thus true: That *Justification* necessarily *supposeth*

a man to be *just*, -and it includeth the notion of his being so one of these two wayes, either *inherently*, or *legally* and *judicially*; the one relates to an *innocent* person: Justification, the other to an *offenders*: And when justified, they are *both alike just* in *Law-sense*, though *differently* to be considered in the *manner* of their Justification, and in their *antecedent condition* to it. He that is not justified upon *inherent righteousness*, but is an *offender*; he can only arrive at the state of a just man by *Legal acquitment in judgment*, and by having a *sentence in law* pass for him: For whatever *satisfaction* he makes, (though it be true, that there is virtually contained a *righteousness* in *satisfaction*,) yet being actually an *offender* in the judgment of the Law, till the Plea of his satisfaction be *accepted*, and he thereupon *judicially acquitted*; he can never be accounted of as *righteous*; and so can never be *righteous previously* to his *Justification*. To speak of a *previous righteousness*, properly so called, requisite to an *offenders* Justification, such as will justify and defend him in Judgment, has no tolerable sense in it: For it supposeth a man to come under the notion of an *offender*, and a *righteous* person at the same time. This

38 *Justification Evangelical.*

only is true in that case, that a sufficient *reason* must be pleaded for the pardon and Justification of an *offender* before a *righteous Tribunal*: And that alone can be plenary satisfaction, and cannot be any thing else. And that, upon *acceptance*, must needs produce *Pardon*. And the natural End both of *satisfaction* and *pardon*, is to *re-instate* an *offender* into a *righteous condition*.

The second thing affirmed, *That a man is not justified, and therefore just; but just, and therefore justified*, is a great Mistake: For it relates Justification solely and singly to *innocents*, and renders the Justification of *offenders* (about which the Scripture is only conversant) utterly *impracticable* and *impossible*. Persons *inherently righteous* are justified because *found so*, and their Justification is but *affirmative* and *declarative* of such inherent righteousness: But *offenders* are brought into the state of Just men upon *legal pardon* and *discharge*: Nor can any Satisfaction in its nature operate farther.

Thirdly, 'Tis *Objected*, *That God requires a positive righteousness of us, conformable unto his Law in the perfect obligation of it: And therefore it follows, that meer remission of sin, under what distinction soever,*
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cannot be our righteousness. Remission of sin frees from punishment, but 'tis perfect obedience that entitles us to eternal happiness.

To this I answer, *Legal sinless-righteousness* which the Law requires, God accepts *satisfaction* for in *Christ*: 'Tis *Gospel-righteousness* we are now to enquire after. If God had not accepted *Christ* in our stead; and his *satisfaction* to answer for all our *obligements* to the law, as a Law of works, and *super-induced* a better covenant thereupon; this Argument had been good: But seeing he has, 'tis of no force at all. The Apostle tells us, *Rom. 10. 4.* that *Christ is the end of the Law for righteousness to every one that believeth.* To understand which expression of the Apostle aright, we must consider, *Finem alicujus rei* (as the School-men speak) *disi dupliciter, in quem tendit res vel naturaliter, vel ex ordinatione Agentis.* The End to which the Law naturally tended, was such a particular *personal sinless-righteousness* in each man as he might justify himself upon, and claim the reward promised as a debt due. This end the Jews pursued and sought after, and the Apostle rejects, as appears in the 3d ver. But the end to which the Law tended by the ordination of

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God, was *Christs righteousness* to make *satisfaction* for our *disobedience*, and thereby to introduce another *method* of *Justification* in a way of *faith* and *believing*, that we might no longer be under a *Law* of *works*, but under a *Law* of *grace*. The *Law* could not attain its *natural end*, by reason of *mans impotency*; and so 'twas a *schoolmaster* to bring us to *Christ*. Nor did it *in Christ*, for the *Law* required an *un-sinning righteousness* from every *particular person*, and not from *Christ* to satisfy for *all others*: That depends purely upon *Gods ordination*. To all *unbelievers* the *Law* remains still in *force* as it was first given, and the *wrath* of *God* abides upon them thereby; but to those that *believe*, and so are within the *Kingdom* of the *Mediator*, the *Law* is *not in force*; as a *Law* of *works*, but *re-established* by *Him* as *part* of the *New Law*, and upon the *same gracious terms* that all other *gospel-precepts* are: For the *Apostle* tells us, we are *not under the Law*, but *under grace*; and yet tells us also, *the law is established by the Gospel*. All that discuss this point, ought still to consider, that our *Justification* is not *Legal* but *Evangelical*: For we are justified with respect to the *Law* that is interested in *Christs satisfaction*,
upon

upon performance of the Gospel-Condition, and not otherwise. 'Tis not by the Law of Works, any way considered, that we are Actually and Personally justified. The Apostle so concludes; *Rom. 3. 38. A man is justified without the deeds of the law*: But 'tis by the law of faith. Whatever the Law of works requires, God has accepted of satisfaction for our non-performance of it, in our Surety and Representative, and has empowered him to offer salvation upon the terms of a better covenant. And the righteousness of God (the Apostle tells us) is now manifested without the law. Our Justification is now upon the terms of a new recovering law of grace: And 'tis the righteousness of that we are now only obliged to perform. When we are impleaded at the Bar of the Law, we plead satisfaction in Christ for our Non-performance; when we are impleaded at the Bar of the Gospel, and put to prove our personal interest and propriety in that satisfaction, then we are obliged to manifest our performance of the Gospel-condition, and evidence the truth of our faith, by which we are intitled to it: Our Plea must then lye there. So that with reference to the Law we are Justified, that is, Judicially pardoned and acquitted in judg-

judgment, upon *satisfaction made*; with reference to the Gospel, upon *performance of the condition*. And *faith* looks both *wayes*, respects both the *Law* and the *Gospel*, and comprizeth all that is requisite to our Justification, with reference to *both*. All the Charge of the Law it Answers, *ratione Objecti*, in respect of its *Object*, which is *Christ*: And all that is required by the Gospel, *ratione sui*, as being *it self* the performance of the Condition annexed thereunto. To suppose that every Justified person, as necessarily requisite to his Justification, must be *actually* and *personally* possessed of all that *unsinning obedience*, the strict rules of the Law required, is a great *mistake*; for none was ever so but *Christ himself*, who became a Publick Satisfaction and Ransome for the *whole*. Should any man now be Justified under the law of faith, upon a *strict performance* of the law of *works*, any way considered, the Law would not then be *relaxed*, but still *strictly executed*. Now the truth is, the Law is neither *executed* nor *abrogated*, but *relaxed* and *dispensed with*. Executed it is not, for who then could be saved? And the Apostle tells us, *Rom. 8. There is no κατάκριμα, no condemnation to them that are in Christ Jesus*. And
abrogated

abrogated it is not: For 'tis in full force (a dreadful consideration to the wicked unbelieving part of the world!) with all its *rigour* against all those that do not believe and obey the Gospel; and under the Gospel it self, though we are freed from the *curse* of the Law, yet we are still under the *government* of the Law in the sense before mentioned: The *condemning* power is only taken off, the *commanding* power is still continued: And, as some say, (though I think such ought well to consider what the Apostle sayes, 1 Cor. ch. 3. v. 22.) not *all* the *condemning* power neither in matters *temporal*, for the best men are still subjected to *death natural* and many *sorrows*. And besides, either a man must be possessed of such Legal Righteousness *inherently*, or *imputatively*; Inherently he cannot, for the Scripture tells us, that *by the works of the Law no man living can be justified*: Nor can he be by way of *imputation* personally possessed of it: For *Christ himself* did not, nor could not, in *person*, perform *all those individual acts* the Law requires from *every person* that is Justified by it: For, when Christ is said to *fulfill all righteousness*, 'tis meant all made necessary by the *law of his Mediatorship* for himself to perform, and not what *every individual*

44 *Justification Evangelical.*

dividual man was bound to perform. And therefore no *such imputation* can ever be supposed, unless we will suppose God to account *me*, to have done that *in Christ*, which *Christ never did himself*, and in the Nature of the thing 'twas *impossible* he should do: Or else to account *me* to have done in *mine own person*, all that *Christ himself* did in *his person*, and so to be *righteous* in the very *same spotless way*, and to the *same transcendent degree* that *Christ* was. The only difference between those that assert the form of Justification to consist in the *pardon of sin*, and those that say 'tis requisite besides forgiveness of sin, farther to take in the *righteousness of Christ by imputation*, and that we should be pronounced righteous in judgment *therein*, is this, Whether Christs righteousness shall be reckoned and imputed to us in a way of *Satisfaction made for our sins and disobedience*, upon a sincere belief of the Gospel, and we reckoned *righteous upon that account*, or whether it shall be so imputed, as to be *personally* reckoned *our own*, and to be adjudged righteous by God, not *for*, but in that very righteousness: In both cases, our Justification is bottom'd upon *Christs alone righteousness*, and the *imputation* of it to us. If the first be true,

true, then 'tis undeniable (contrary to what is objected) that our *Justification* is our *pardon*; and our *pardon* upon *satisfaction* made and accepted, and the condition performed, is that upon which we are constituted *personally righteous*: For *satisfaction* made for an *offender* naturally and necessarily operates *that way*, and cannot operate any *other* in judgment: the vertue of it must needs be issued in *pardon*. Now that the first is much *likelier* to be true, and has much more of *rational probability* in it, (besides Scripture-testimony, where we are said to be *Ransom'd, Redeem'd, Purchased, Bought with a price*, which all relate to *satisfaction*) then the Later, does from hence appear; by that we are Justified as *Sinners*, upon *compensation* made for our *sins*, and are brought into a Righteous state by the *pardon* of them, which is plainly the truth of our case, and a thing easie to be understood. By the *other*, we are made to be justified as *Innocents*, which is not the truth of our case, unless we will suppose God to account us to have done *all* that *Christ did*, that is, to have performed all righteousness without sin, which in *fact* was not so.

This Objection therefore is wholly groundred upon a Mistake. We obtain not
Heaven

46 *Justification Evangelical.*

Heaven as *the reward of the Law*, but upon the *promises of the Gospel*. Our concern is not upon what *Terms the Law* does justify, but how the *Gospel* does justify: Our own *sins* have rendred impracticable the *justifying* power of the *Law*, and *Christs righteousness* and *satisfaction* has superseded the *condemning* power of it.

S E C T. III.

I Come, in the second place, to consider, *What is the material procuring Cause of Justification before God?* And the Answer to it in general, is this, 'tis a *Satisfaction made, suitable to his Justice, for the breach of his Law*. And this satisfaction consists in the whole *Active and Passive obedience of our Saviour*, intirely taken together, and the infinite *merit* thereof, with which God declares himself so abundantly *satisfied* and *well pleased*, that he *Relaxeth* the *Law of Works* thereupon, *dispenseth* with the *rigour* of it, and *superinduceth* another *Covenant*, upon the terms of which we are *justified* and *saved*. God does not, upon
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satisfaction made for the breach of the Covenant of Works, thereupon immediately pardon and save us *by that* : But he relieves and releaseth us from the obligation we lay under to it, and proclaims a *new Law*, and enters into *another Covenant* ; And 'tis upon the *terms* of *that* we are actually pardoned and justified. The Righteousness and Satisfaction of *Christ* fully answers for us, in respect of the *Law* : We stand no more obliged to it, as 'tis a *Law of Works* ; and 'tis the procuring Cause and formal Reason of the *new Law* of the *saving Covenant*, upon the terms of which, we are pardoned and justified, and which is in its nature but a *method of forgiveness*, and that place the Righteousness of *Christ* bears in point of Justification : So that the whole is *Originated* in our *Redeemers Satisfaction*, and purchased thereby ; the inestimable value and merit whereof, results from these four things, the *dignity* of his *Person*, the *freeness* and *spontaniety* of his undertaking, the *undertaking* it self, and the *ordination* of *God* in the case ; had there not been a concurrence of all *these*, the satisfaction had been defective and ineffectual, the Gospel had never been published, Death and Condemnation had still reigned, and the
Law

Law had continued still in its full force and vertue.

First, What a stupendious dignity was there in Christs Person, *in whom the fulness of the Godhead dwelt bodily*? 'Tis no wonder we should be redeem'd by his blood, when it was *the blood of God*, and that *the righteousness of this one should redound to All*, for the Justification of life, as 'tis expressed *Rom. 5. 18.* when *in him dwelt all fulness*. The Actions and Sufferings of such a person must needs be of unspeakable value, because of his own transcendent Eminency above all creatures, yea even *Angels*, for *he is Gods Fellow*, and was in the *form of God*. Whatever was done and suffered by a person so qualified, in whom concentrated all the perfection both of the Humane and Divine nature, must needs be of *infinite value*, and of *desert and merit* beyond all bounds of imagination: 'Tis no wonder we should be *bought* with such a *price*: and yet nothing *less* then this can we suppose (without impeaching the wisdom of God, who saw to bring it about this way) could have answer'd for mans disobedience, have stopt the current of Divine Justice, and made a satisfaction for that Eternity of punishment that became due to us.

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Secondly, How free and *voluntary*, what a meer act of *Choice* was Christs susception of his Mediatory work ! How far was he exalted beyond the reach of. all obligation, or possibility of. any Addition ! No Creature could oblige him that was God, nor could the Divine nature lay a Constraint upon it self; 'tis an essential property of the Godhead to act *freely*. 'Tis true, when he was man he was *obliged* as a *man*; but he was under no engagement to *become* man. A Servants work and a Creatures homage was due from him indeed, when a *Creature* and a *Servant*; but 'twas his own free *choice* that brought him into the *state* of *either*. Nothing but the workings of his own infinite bowells of Compassion over the fallen posterity of Apostate *Adam*, could bring him to Tabernacle in flesh, and take up his abode with the children of Men. In a word, he *freely* and out of *choice* became man, and lived a life Natural : And as *freely* *resign'd* up his life unto death, and became a *free-will-offering* to God : So himself declares, *Joh. 10. ver. 17. I lay down my life, no man taketh it from me.* And *Mark. 10. 25.* he tells us, *He came to Give his life a ransom for many.* And had not this been so, God who is infinitely just, could not

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have *punished* him in whom there was found *no guilt*: Nor had it been Equal with God to accept *him* on *our behalf*, unless he had *freely espoused our interest*.

Thirdly, How admirable is the *undertaking* of Christ *in it self*. First, to *assume humane nature*, from the very first moment of which assumption began the state of his *humiliation*, and in that nature to yield a perfect obedience to all the Laws of God, to which mankind were obliged, and in the same to undergo the penalty due upon their *breach*, submit himself to become a *Curse* for us! What an *amazing* consideration is it, that the *Lord of all*, should become *man*, in the form of a *servant*, and subject himself to an obedience to all his own Laws, yea even of those that were but the *shadow* (as were the Ceremonial) of which he, as man incarnate, was the substance: And that he that was without all sin, should submit to those Institutions that were grounded upon the supposition of *sin*, and whose End and Tendency had a direct relation to it; such was *Baptism* and *Circumcision*. And yet so he was pleased to *fulfill all righteousness*, to do all the Law required, and yet to suffer what it *threatned*. Now considering that he lay under no obligation,

tion, with respect to himself for the doing of any of this, what a vast stock of *Merit* must needs be treasur'd up for those to whom He and the Father shall please to *impute* it! 'Tis this undertaking of Christ, that could alone *face divine Justice*, and at the dreadful Tribunal of the great and eternal *Jehovah*, be admitted as a sufficient *Plea* and *Satisfaction* for an *open Rebellion* from *dust* and *ashes* against Him. His obedience to the Law qualified with such infinite perfections, and representing us in our nature, being both the *Son of God* and the *Son of man*, redintegrated the honour of the Law to as great a degree, as if it had never been broken: And his voluntary subjecting himself to the *Curse* and *penalty* of it, made as great and honourable a *satisfaction* to it, as if, being broken, the *utmost penalty* had been *inflicted* upon every particular *Offender*.

Fourthly, That which compleated, perfected, and crowned this satisfaction, was *Gods ordination*: A *Statute* made in *Heaven*, that so Christ being himself freely willing, should do, and that ^{he} should be *accepted* in so doing, obtain his End, and *see the travel of his soul, and be satisfied*. In the *10th. of the Heb.* we find this fully expressed

52 *Justification Evangelical.*

by a Quotation out of the *Psalms*, where *David* speaks in the person of *Christ*: *Then said I, lo I come, in the volume of the book it is written of me to do they will O God.* And in the 10th. ver. the Apostle tells us, *By that Will we are sanctified, by the offering up of the body of Christ.* In the 3d. of *St. Mat.* upon *Christs* being baptized, a voice came from Heaven and declared, *This is my beloved Son in whom I am well pleased*: Not only with his *Person*, but his *Office*, with his *mediatory* work and imployment, as being of *mine own ordination and appointment.* Upon *Christs* voluntary undertaking to assume our nature, and in that nature to represent *us*, and to subject himself to a Law of Mediatorship, such a Law, as the performance whereof, would contain a compleate satisfaction to Divine Justice, God was pleased to *ordain* it so to be, and that all that he Did and Suffered in that Nature, should be *accepted* on our behalf and reckoned and accounted to our advantage, and that Mankind should obtain salvation thereby. This Ordination of God was the *Broad Seal of Heaven* affixed to all *Christ* did. This *ratified* on *high*, ^{what} was done here *below*, and made all the transaction of *Christ* on *Earth* to pass cur-

currant in *Heaven*: Had not this been *coincident*, *nothing* could have prevailed: Had not God *determin'd* above, that what Christ did and suffer'd on *earth*, should be that satisfaction to his Justice for the sins of the world, in which he would acquiesce and be well pleased, and upon which he would ordain the Blessing, even Life for evermore, No pardon had been proclaimed, we had been yet in our sins, and the state of all mankind had been no better then that of the fallen Angels, and final Impenitents, even *a fearful looking for of Judgment.*

Two great Mistakes have arisen in the minds of many, and of many Worthy and Good men, about this matter, the rectifying of which is of great and necessary importance. First, Some have supposed, that The whole of Christs satisfaction for our sins consists in his Passive obedience: And that his Active obedience is imputed to us, to constitute us Personally righteous in Gods account ———. And so Disjoyn the Active and Passive righteousness of Christ, and apply them to Distinct ends and purposes.

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This will appear in it self no way Reasonable, and without the least warrant from Scripture. First, Each of these have their proper Interest in, and do respectively contribute to the repairing the honour of Gods injured and violated Law, and do joyntly compleat Christs satisfaction. The honour of the Law is in a twofold respect to be repaired; in the *preceptive* part, and in the *threatning* part. To what a degree is the Law honoured in the first respect, by the *perfect obedience* of God-man! How is the *Justice*, *Holiness* and *Goodness* of it proclaimed and solemnized thereby, when he disdained not to become *obedient to it*! And to no less a degree is it honoured in the other respect; for by his dying and suffering, 'tis eminently declared what *sin deserved*! And the Justice of the Law is highly evidenced in its *threatning* and *penalty*: So that these two are by no means to be severed, for they contribute *inseparably* by their Effects, to the great work of making *one intire satisfaction* for the sins of the world, and procuring our Pardon. Secondly, They are in their own nature *conjayn'd*, and mutually participate of the qualities each of other: For Christs *active* righteousness was all *passive*: His coming from Heaven

Heaven in the form of a Servant, and yielding obedience to the Law here upon Earth had all vast *humiliation* and *suffering* in it: And he himself was *active* also in all he *suffered*, to the highest degree, for 'twas an act of his own free *choice*, without the least *constraint* so to do. No man could have *taken* his life, had not himself made *choice* of death. Thirdly, To disjoyn these two, and ascribe to them Distinct and Different ends; to say, (that Christs *passive* obedience is imputed to us, to procure *pardon* of all *sin*; and his *active* obedience is imputed to us, to constitute us *righteous*;) seems dangerous in its consequence, and tends to make one of them appear altogether *useless*: For if all sin, original and actual, of omission and commission were fully answered for and pardoned, what need we *more*? We must needs be brought into a *righteous* condition thereby: Because the least *defect* of *righteousness*, is some *degree* of *sin*; and where there is no *degree* of *sin*, there must needs be *perfect righteousness*. So if all the *active righteousness* of Christ were *personally* by God in judgement *reckoned* to be *ours*, we could not at the same time be accounted as *sinners*, but in the utmost *perfection* of *innocents*: And if

56 *Justification Evangelical.*

so, What need were there of Christs *suffering*, or of any *expiation* for *sin*? The Law did not require *suffering* and *obedience* both, but obliged us either to obey, or else to undergo the penalty. How much better is the plain *Scripture-account* of this matter, where these *two* are by God, and Christ himself in their *end* every where *conjoyn'd*; By which we are told, that the *whole* of what Christ *did*, and *suffered*, in all its circumstances unitedly considered, is as *one intire price* of inestimable value, by way of *satisfaction* and valuable *consideration* payed unto God, and by him so accepted, for the redemption and Salvation of all such who submit to the *terms*, and perform the *condition* of the Gospel.

A second Mistake about this matter, is this: Some have conceived, that both the Active and Passive righteousness of Christ are so made ours by a personal imputation, that we our selves are accounted by God in judgment to have done, and suffered those very things, that Christ himself in his own person, did, and suffered.

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This conception is so Gross, that it is not only to be reckoned amongst such things as are *hard to be understood*, but amongst such things as are *impossible* to be accounted for to any common understanding. The notion of *imputation* in general, is no way to be opposed (though we are no where told in Scripture, *in terminis*, that *Christs righteousness is imputed to us*,) that is, 'tis impossible for us to partake of the *benefits* and *advantages* of what was done by *another*, as done in our *stead*, and upon our *account*, without some sort of *imputation*. God is pleased that the *whole* of what Christ did, and suffered, in the *effects* and *advantages* of it, should accrue to *us* and *our account*, because he accepted *him* on *our behalf*, and in *our stead*, and that *we* should reap all the *fruit* and *benefit* of his *Mediatorship*. And in *this sense* God is pleased to *impute* his whole Mediatory transaction unto *us*, but no *otherwise*. The whole of Christs satisfaction is imputed to us, as made *For us*, (and so he is *the Lord our righteousness*) but not as made *By us*, but actually made by *him*. And what can be more desired, then to reap all the *benefits* of Christs whole undertaking, and upon the account of it, and its being accepted of God on our behalf,

half, to be *pardoned, justified, sanctified and saved*; and as the Apostle expresseth it, *to have Christ made to us of God* (that is, as the *Fundamental cause, procurer, and spring* of them, a common *head* from whence they are all derived to us as his *body*) *wisdom, righteousness, sanctification and redemption*. Those that will press the point farther, and insist upon *personal* imputation to every believer what Christ did, ought well to consider these things.

First, If every believer be *personally righteous* before God in the very *individual Acts of Christs righteousness*, one of these two things will thence ensue: Either that Christ in his own person did perform all the particular acts of righteousness required, as due from *each saved person*; or else that every saved persons righteousness before God, is *identically and numerically the same* with Christs in his publick capacity, as Mediator, and so every saved person is *personally righteous*, with a righteousness that has a stock of *merit* in it, sufficient to save the world) unless you will say Christ had *some* righteousness that belong'd to him as *Mediator*, and *some* that did *not*, which is absurd to affirm; for 'tis plain, all he did, he did as Mediator, nor had he any
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any concern in the world but as Mediator, and none of his *actions* can be separated from his *Office*, being all pursuant of it. (The first will be granted was not, nor had a possibility to be; and yet no man can be personally righteous with respect to the Law, but by an exact performance of *every tittle* and *iota* the Law required from him. And the other has two very gross absurdities in it. First, That we should be accounted to have done that which was done long before we were in a capacity to do *any thing*: And secondly, That we should be reckoned personally righteous with the righteousness of *God-man*. When first, There is not a possibility that Man, or Angel could perform any one Action, with the Circumstances, or in the Manner as he did. Secondly, Much of what he did, was in its nature *unlawfull* for any else to undertake. And thirdly, The Whole of what he did was peculiarly appropriated and appurtenant to his *Office*, as he was *Mediator*, and cannot be suited to any other person, nor is any part of it *transferrable*, or *imputable* to any creature otherwise then in its *operations* and *effects*: For he neither did nor suffered the very *idem* that we are obliged to; for then

then he must have particularly done *all* the Law required from us, and have suffered to *eternity*. But he made *such* a satisfaction to God for our Non-performance, and on our behalf, as became him as *Mediator*, and such as that God is pleased thereupon to *suspend* the *strict and rigorous execution* of the Law, and to bring us under a *better Covenant*. Our case is not strictly that of a *Debtor*, but of *Rebellious Subjects*, nor stand we in our sins related to God as a *Creditor*, but as a *Supream Sovereign and Judge*: Nor did Christ sustain properly the place of a *Surety* to pay individually and identically our *Debt*, but of a *Mediator* to make *reparation* to divine Justice by *another* way, then putting the Law in *execution* against *us*.

Secondly, If every justified person be justified in judgment by the very *acts* of Christs personal righteousness, accounted to him as his *own*, it will then follow beyond any good answer, that every man is justified *by the works of the Law*: For Christs personal righteousness, with respect to which he was justified as *Mediator*, and approved of God to become a sufficient Saviour, was a *Legal righteousness* and not an *Evangelical*. This if sincere, though imperfect, will be accepted from us for Christs

Christs sake, but would not so have been accepted from Christ for our Justification, nor can it be well affirmed that Christ believed and obey'd his own Gospel. That lyes on *our part* to perform. Now that we should be justified by the *works of the law*, is confuted by many Texts: *Rom. 3. 28.* the Apostle sayes, *Therefore we conclude, that a man is justified by faith without the deeds of the law.* And *Galat. 3. 11.* *But that no man is justified by the Law in the sight of God, is evident, for the just shall live by Faith;* and so in many other Texts: And the whole scope of *St. Paul*, in his discourses of Justification, is to establish this point, *That no man is justified by an unsinning obedience perform'd to the Law, and so Not by works, but by believing,* and in the way of *Gospel-faith*, which God is pleased out of Grace to accept and account for *righteousness*. Nor will it be to any purpose to say [it is one thing to be justified by our own obedience to the Law, and another thing to be justified by *Christs obedience imputed.*] For, if his obedience be so imputed, as that we are accounted by God in judgment *personally* to have *done* what *Christ did*, it is all one as to this matter, and we are as much justified by the Law, and do as much live in the works thereof,

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as if we had in our own proper persons performed an unfinning obedience to it.

Thirdly, if the rigid notion of *imputation* should be admitted as true; then every particular person that is saved, did *merit his own salvation*. For, if the very Acts of Christ be reckoned as ours, and so imputed as if done by us, the *effects* must needs be imputed so too. If I am reckoned by God in my own person to have performed that righteousness that does merit my Justification, I must of necessity be accounted to have *merited* my Justification. And besides all this, many the most dangerous and unsound principles of *Antinomianism* have their rise from this Doctrine; I chuse to express it in the words of Reverend Mr. Gibbons, in his *Discourse of Justification*. I *infer* (says he) *that they are dangerously mistaken, who think that a believer is righteous in the sight of God, with the self-same Active and Passive righteousness wherewith Christ was righteous; as though believers suffered in Christ, and obeyed in Christ, and were as righteous in Gods esteem as Christ himself, having his personal righteousness made personally theirs by imputation. This is their fundamental mistake, and from hence (tanquam ex equo Trojano) issues out a throng*

throng of such false and corrupt Deductions as these, as, That God sees no sin in his Children : That a believer need not pray for the Pardon of sin, but only for the Manifestation of it : That God loved Noah when Drunk, and David when acting Murder and Adultery. — — — And many more such consequences that worthy person mentions.

Those passages of Scripture that seem most to countenance this opinion, and are chiefly insisted on for the proof of it, are these three. 2 Cor. 5. 25. He hath made him to be sin for us, that knew no sin, that we might be made the righteousness of God in him. From whence it is thus urged. How did Christ become sin for us? Not by inherency, but by imputation: So do we become the Righteousness of God in him.

In answer to which, I say, *Christ became ἀμαρτία for us, that is, a sacrifice for sin: For so it signifies, as well as barely Sin; as also the Latin piaculum which is often taken for a sacrifice of expiation, as well as Sin: And in the Septuagint ἀμαρτία is frequently used*

used to signify a *sacrifice for sin*: And this is an expression relating to the *sacrifices* under the *Old Testament*. And the proper rendering of *ἀπαρτία* is a *sin offering*. So that the plain meaning of that Text seems to be this, *Christ that was without all sin, was made* (that is, *ordained of God*) *to be a sacrifice for sin, that we might be made thereby righteous with the Gospel-righteousness*: For that is the general meaning every where of the *Righteousness of God*: 'Tis opposed to *mans* righteousness and the righteousness of *works*, which is by the *Law*. If it be pressed farther, and affirmed [That sin it self was *so imputed* to Christ, as that God in judgment did reckon him *guilty* and a *sinner*,] (which the Scripture no where tells us, and 'tis great impiety to assert,) He is then excluded from all possibility of *merit*, for he suffered but what was his *due*, and so the whole of Christs *satisfaction* is subverted. But he *freely* suffered the *punishment* of sin that was infinitely removed from the *guilt* and *desert* of it, and thereby redeemed us; *became sin*, in that sense, *that so we might be made the righteousness of God in him*. Now by the righteousness of God, sometimes is meant in Scripture the *Personal righteousness of the Mediator*

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tor who was *God-Man*, and sometimes the *righteousness of Faith*, that righteousness that faith is accounted for, and which in the Gospel is conditionally required of every saved person: And this is so called, because 'tis a righteousness of Gods *contriving*, of Gods *working*, and of Gods *accepting*, in and through Christ, and for the sake of his *satisfaction*. If you ask me for a Text to prove this latter, there are many: I will only instance in one: *For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, Rom. 10. 3.* By the righteousness of God here, is not meant the Personal righteousness of the Mediator, but the Gospel-righteousness of *faith* and *believing* by which we are Justified, in opposition to the Law, (which in the next *ver.* the Apostle tells them *Christ was the end of, for righteousness by his satisfaction*) so the Apostle expressly calls it in the 6th. *ver.* *But the righteousness which is of faith, speaketh on this wise:* And if you read to the 9th. *ver.* he there fully describes this righteousness of God, and tells you in other words what it is, *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in*

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66 Justification Evangelical.

thine heart that God raised him from the dead, thou shalt be saved. And the whole Context puts it out of all doubt, that by *their own righteousness* is meant the righteousness of the Law, which *Moses* (the Apostle sayes in the 5th. ver. describes in those words. *That the man that doth those things shall live by them:* And by the *righteousness of God*, is meant the Gospel righteousness on our part to be performed, which the Apostle sayes in the 6th. ver. *Moses* does otherwise describe; *But the righteousness which is of faith* (sayes he) *speaketh on this wise: Say not in thine heart who shall ascend into heaven, that is, to bring Christ down from above, &c. The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach.* If we take it in the first sense, then the meaning of this Scripture, is this, Christ became a *sin-offering* for us, and freely underwent the suffering and punishment due to sin, *that we might be made the righteousness of God in him*, that is, that the Righteousness of Christ as *Mediator* in a way of *satisfaction*, might be appropriated unto us: And as he underwent the consequences of our sin, so we might reap the effects of his righteousness, that we might be interested in his
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righteousness, just as he was in our sins. He suffered the *penalty* of our sins, and we reap the *fruit* of his righteousness, and so there is a mutual transferring of our sins and Christs righteousness in the *effects* and *consequences* of both, but no otherwise. If we take it in the other sense, (which is, I believe the sense intended by the Apostle) then the meaning is, That Christ became a *sin-offering* for us, that we might in pursuance thereof and as an *effect* of it, be made Righteousness in the Gospel-righteousness, that is, that we by *believing* in him, might be *accounted* for righteous, and so *accepted* of God. The Apostle does not say, that we might be made *His* righteousness, or that his righteousness might be made *personally* ours, but *that we might be made the righteousness of God in him*: And the phrase *In him*, is not to be taken *personally* and *literally*. For when we are said to *abide in him*, 'tis to continue steadfast in the *doctrine of the Gospel*; to *walk in him*, is to walk according to the rule of the Gospel; to *sleep in him*, is to die in the *faith and hope of the Gospel*; to *marry in the Lord*, is to marry according to the *rules* he has *prescribed*. So, to be Righteous *in him*, is to be righteous according to the

68 *Justification Evangelical.*

rule of the Gospel, to be righteous in the righteousness of his *procuring* and *appointing*. When we read of *Christ* in the Gospel, we are not alwayes barely to understand his *natural Person*, but to consider him *mystically* and *politically*, to consider him circumstanced as *Head, King, and Law-giver* to his *Church*; and upon that account his *Name* is often taken in a *large* and *comprehensive* sense.

Another Text of Scripture much insisted on for the proof of Personal imputation, is, Rom. 5. 19. For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous.

This text, upon due consideration, will be found to make nothing at all for any such Imputation and Transferring of righteousness as is pretended. The Apostles scope from the 12th. ver. of that Chapter to the end of it, is evidently to prove these two things. First, That as sin came first into the world by *Adam's disobedience*, and death by sin, and did not only seize on him, but descended upon all his Posterity, (even upon them that had not sinned after the similitude

litude of Adam's transgression, that is, against a *Law promulgated*, as he did) he begetting them in his image *after his Fall*, in his *apostate state*, and not in his *innocency*: So from Christs obedience and satisfaction for sin, came *righteousness, life and salvation*. In three things the Apostle makes the *Headship of Adam* and that of *Christ* to run parallel. First; As *Adam* had a *publick Station*, and stood so related to others; that he had power to involve them in his *own condition*: So had *Christ*. Secondly, the Effect of *Adams sin* was *Universal*, came upon all: The Effect of Christs obedience is so, comes upon all, that is, both upon *Jews and Gentiles* without distinction (which is the grand point the Apostle is all along making good;) Thirdly, the first *Adam*, by his disobedience was the general Author of death: *Christ* the second *Adam*, by obedience, is the Great Introducer of life. And secondly, That there is not an *exact equality and even proportion*, between the Headship of *Christ*, and the Headship of *Adam*. So the Apostle tells us, in the 15 and 16 ver. *But not as the offence, so also is the free gift: For if through the offence of One Many be dead, much more the grace of God, and the gift by grace, by one man Jesus Christ*

hath abounded unto many. And not as it was by one that sinned, so is the gift For the judgment was by one to condemnation, but the free gift is of many offences unto Justification. The Advantage lyes much on Christs side in the comparison, and that in three respects. First, Christs spiritual seed, Believers, are not so like him in *degrees of holiness*, as *Adams* natural posterity are like him in *degrees of sin*: And yet Life reignes as triumphantly amongst them, as Death did over the posterity of *Adam*. Secondly, it was *one sin* of *Adam* that introduced Death: But Christs obedience, and the gift brought in by him, was not upon the occasion of that, or any other *one sin*, but of *many*, is the abundance of grace, and procures forgiveness, not only for *that sin*, but for *all other sins* whatsoever that have ensued thereupon. And thirdly, there is a disparity between *Adam* and Christ in this; (and the advantage lyes much on Christs side) That one sin, one act of disobedience was enough to *condemn*; But *more* then *one act* of obedience was requisite to procure our *pardon*. And so, although Christ do not save by his obedience *so many* as *Adam* condemned by his disobedience; yet the second *Adam* is much more potent then the first, because
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there is much more efficacy required in the *Saving of One*, then there was in the *Condemning of Many*. As the restoring of *One dead to life*, is much harder then the destroying of the lives of *many*.

Now, How by *one mans disobedience were many made sinners*? Why, *Adam* (who had all mankind virtually in himself) turning a Rebel and an Apostate, his natural state was thereby *changed*, his nature was attainted, and became sinful, and so fell under the sentence of *death*; and that was included in the penalty threatned: *In the day thou eatest thereof, thou shalt dye*: Thy Natural state shall be *changed* and subjected to *death*. And this falling out before he had propagated any of his kind, he begat all his posterity in the same sinful Mortal state with himself: So the Apostle tells us, *that in Adam all dye*. That is, he becoming Mortal; all were so propagated, and Death reigned upon that account. So on the contrary, by *one mans obedience many are made righteous*. As all meer men sinned in *Adam*, being all in him, and undergo the Effects of that sin. So all Believers have virtually satisfied for sin in *Christ*: By *Christs obedience and satisfaction* we come to be pardoned, accounted of as righteous,

and saved : But still 'tis as an *effect* of Christs obedience that we come to be made righteous; for the Apostle does not say, *In* one mans obedience many shall be made righteous, but *By* one mans obedience (as a consequent and Effect of it) many shall be made righteous. As the *effect* of one mans disobedience, many come to be shapen in iniquity and brought forth in a sinful condemned nature, so as by the Effect of one mans obedience, many come to be new born, and brought forth in a righteous and a saving state.

A third Text insisted on, is that in the 3d. chap. to the Philip. ver. 9. And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.

To this Text a short Answer will suffice. No more is requisite then to read from the 4. v. where the Apostle is discoursing of his Attainments under the Law. *Though I might* (sayes he) *have confidence also in the flesh, if any other man thinketh he hath whereof he might trust in the flesh, I more, circumcised*
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the eighth day, &c. and so he goes on: And in the 7th. ver. But what things were gain to me, those I counted loss for Christ, yea doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. By which it is as plain as words can make it, That the righteousness he desires *Not* to be found in, was *his own*, as he was a Jew and a Pharisee. And to be found in Christ, was no more then to be found *ingrafted by Faith* into the *Christian Church*, to be found in that righteousness which is of God by faith, which is the *Gospel-righteousness*. No sober minded man can imagine the Apostle did not desire to be found in Gospel-righteousness, or that by his own righteousness he meant *that*: For 'tis that alone can intitle us to the benefits of Christs righteousness; And he himself every where so earnestly presseth men to strive for it as indispensably necessary to salvation, and rejoyceth in it, telling us what comfort he had took to con-
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sider, that he had fought a good fight, had finished his course, had kept the faith, and that as a reward of so doing, a crown of life was laid up for him in Heaven. Nor is there any one passage of St. Pauls Epistles against *works*, but 'tis very plain from the context, he intends the *works* of the *Law*, and no other: For, as he opposeth *faith* to *works*; so he also opposeth *faith* with Gospel-obedience to *works*. As Galat. 5. 6. For in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but *faith* that *worketh* by love, or, that is wrought and perfected by love: For so it is best rendered; and sometimes opposeth *evangelical* obedience, alone to the *works* of the *Law*, as Galat. 6. 15. Circumcision is nothing, nor Uncircumcision, but a new Creature. And in the 1st. of Cor. 7. 19. Circumcision is nothing, (sayes he) and Uncircumcision is nothing, but the keeping the commands of God; where, by the *commands* of God, is meant the *Law* of the Gospel. And Circumcision (as 'tis often in other places) is put for the *whole Law*: For whosoever was circumcised, the Apostle declares he was obliged to the *whole Law*. By which it plainly appears, that whenever St. Paul speaketh against *Works*, in the matter of Justification, 'tis

'tis the works of the *Law*, and not of the *Gospel* that he intends, and so he is to be understood : For by the works of the *Gospel* we come to have a right and title to *Justification* and *Salvation*, as appears *Rev. 22. 14.* *Blessed are they that do his commandments, that they may have right to the tree of life.* That *Gospel Works* are never excluded, but are equally interested with faith in the matter of *Justification*, will appear true beyond any good denial by these two considerations. First, That faith that is said to justify, and does only so, is a faith that worketh by love ; which is in other words to say, 'tis a faith that worketh by a sincere obedience, and keeping all the Commands of God. Secondly, the promises of the *Gospel* are as well made, and the rewards thereof equally annexed to our *Gospel* obedience, as they are to our faith, which plainly shews, that *faith* and *obedience* are inseparably conjoyn'd in this matter ; and that *faith* is alwayes so to be understood as comprehensive thereof, without it, 'tis dead, is but a Karkass of *faith*, and not such a living *faith* as the *Gospel* intends when it speaks of a justifying *faith*.

S E C T.

S E C T. IV.

I Proceed to the third and last inquiry, which is this, *How do we come to partake of the benefits of Justification before God, and arrive at a justified estate?* To this the Scripture gives us a plain and ready Answer; *By performing the Gospel-Condition:* For all the advantages that accrue to the world from Christs satisfaction are proposed, *conditionally* to us, and no man is actually justified till the *condition* be *performed*; For *whom he called, them he justified.* And upon that account it is, that we read in the *New Testament* of being *justified by our faith*, of being *justified by our words and works.* Gospel-faith and obedience being the *condition* required on our part to be performed, and upon the performance of which we are *justified*, and come to give up our *account with joy*; at the great Judgement day men will be justified and condemned upon their performing, or not performing the Gospel condition, as we find by our Saviours own words, *Mat. 25. v. 35.* That the Covenant of Grace is in the proposal of it *conditional*, and that
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Christ, with all his saving benefits, is by the Gospel offered to us upon *terms*, that we stand obliged personally to *perform*, there needs no other proof then our *Saviours* own *summary words* about that matter. *He that believes shall be saved, he that believes not shall be damned.* And we find Gen. 17. v. 1. When God first proposed the Covenant of Grace to *Abraham*, he annexed *sincere obedience* to it as the condition of it. *Walk before me, and be thou upright, and I will make a Covenant with thee.* Nor do we find our Saviour ever encouraging any to *come to him*, but upon the *termes* of *taking his yoke*, and *bearing his burden*. And indeed the Gospel is every where so express in this point, and so very many Texts do affirm it, that no man but one extremely intoxicated with the *phrenzy* of *Antinomianism*, can deny it; and it were labour lost to prove it.

Now in regard the whole Conditionality of the Gospel is comprised in *believing*, and in that one word *Faith*, upon which account we are so often said to be *justified by faith*. 'Tis of great concern to arrive at the Scripture sense of this *word*, and its intendment by it. And to me it appears very evident, That to be *justified by faith*
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in Scripture, is generally taken to be Justified *upon the terms of Christianity* and the principles of the Gospel in opposition to Legal and Jewish Justification: And by *faith* is comprehended *whatever the Gospel requires of us in order to Justification*. The Gospel is stiled *the Law of faith*, and whatever is required of us by it, is called the *obedience of faith*.

Two Extrems are with great caution to be avoided in our conceptions of Gospel-faith.

First, We must not, on the one hand, imagine that by faith and believing is meant only in the Gospel a *bare Crediting of God*, and giving our *assent* to the *Revelation of Jesus Christ*, and acquiescing therein. For to be a Believer, and to be a sincere practical Christian, is all one in Scripture sense; and When we are told, that *He that believeth shall be saved*, and are told in many other places by our Saviour, and the Apostles, that *'tis those only that Obey him also, and keep his commandments, subduing their corrupt lusts and affections, and working out their own salvation with fear and trembling, that shall be saved*; and are generally told by the Gospel, that *without holiness no man shall see God*: 'Tis a natural

natural and necessary Inference, *that all that, and whatever else is made conditionally necessary to a justified saving state, and our continuance therein, must be compriz'd in Faith and Believing* : Or else we shall make the Gospel not to be Correspondent with it self. And indeed, Faith is never spoke of in Scripture as *bare believing and assenting*, in opposition to *acting*, but as the grand principle of *Action*, and so it is in it self: The power of Belief is such, that often it works *physically*, and with great efficacy does it operate *morally*. In the 11th to the *Heb.* the Apostle tells us All the great Actions of those noble Worthies he mentions ^{were} done before by *faith*, God being not an object of *sense*, since the world began. Since *Abels* time, the spring of all Religious and Godly *actions*, has been *faith*. But the world were never *under the Law of faith* till the *Gospel was published*. That faith was nothing else, and contained nothing farther then a bare Assent to the Revelation of the Gospel as *true*, was that gross Delusion that led so many aside in the first publication of the Gospel. Especially of *St. Pauls Epistles* : For the *Gnosticks*, and others unlearned and unstable, as we find by *Hegeſyppus* in *Eusebins*, wrest-
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ed the Scriptures, and held, That barely believing the truth of Christianity, and professing it, was enough, without any thing farther done, to save a man. Against this it is, That both St. John and St. James so fully then wrote: And St. John tells us positively, That he that Doth righteousness is only truly righteous: And not he that reckons himself so without righteous Doing upon the score of believing. And St. James expressly sets himself to confute this dangerous Error, and to prove these two things. First, That Christianity, Believed and Professed, will profit no man, unless the Ends of it be pursued and prosecuted: And secondly, That that Faith that the Scripture calls a Justifying faith, is an operative working faith, a Faith that includes in its nature a suitable acting and obedience. Speaking of Abrahams faith, and his Justification, which the Scripture makes to be the pattern of Gospel-faith and Justification; and the one to run parallel with the other: And which St. Paul had made so much use of, to prove Justification by faith against the Jews: Seest thou (sayes he) how faith wrought with his works, and by works was faith made perfect, and the Scripture was fulfilled which saith, Abraham believed God, and it was imputed

to him for Righteousness. Where 'tis as plainly expressed as by words it can be; That that *faith* that was accounted to *Abraham* for righteousness, was such a *faith*, as contained in the bowels of it a suitable obedience, and subjection to all Gods revealed will and pleasure. By works (saith the Apostle) *faith was made perfect*. That is, *faith* was in order to *action*, and a suitable acting and obedience in pursuance of it, was included in it, and was that which when performed, did compleat and perfect it, and without which, *faith* is altogether imperfect, and is not such a *faith* as in the Scripture is said to be accounted for righteousness. And therefore it was upon *Abraham's* suitable obedience in prosecution of his *faith*, by which the Scripture was fulfilled, when it sayes, *Abraham believed God, and that belief was accounted for righteousness*. By which it is plain, that *Abraham's* *faith* was counted for righteousness, with reference to that obedience that was virtually compriz'd in it, and not otherwise: And that his *faith* and his works wrought jointly together to obtain the same end. And this is no way contradicted by St. Paul, who tells us that *Abraham was not justified by works*: For, the works that St.

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82 *Justification Evangelical.*

Paul means, are plainly such as the *Law* required, such *perfect sinless* works as would in strict rules of Justice make the reward to be *Debt*: And therefore when he opposeth faith to works, 'tis but in other words, to oppose the *Gospel* to the *Law*. *St. Pauls* business is to prove Justification in the way of the *Gospel*, against the *Jews*, by *faith*, in opposition to Justification by the *works* of the *Law*. *St. James*, his province is to prove, that the faith that does justify us under the *Gospel*, is not a bare naked *Assent*, but such a faith as *Abrahams* was, that contains in it a suitable *obedience*. The one *Apostle* asserts in opposition to the *Jews*, *Evangelical* Justification against *Legal*, under the general term *faith*: The other *Apostle*, for the confutation of Heretical Christians, *explains* that term; and tells us, it imports not only *believing of God*, but an *obedient Acting* in prosecution thereof. That the ^{other} *Apostles* do very well agree with each in their *Doctrine*, that *Abraham* was justified by such a faith as was accompanied with *works*, and not by *faith only*, according to *St. James*: And yet that *Abraham* was justified by *faith* and not by *works*, according to *St. Paul*, may be thus made to appear. First, That *Abrahams* faith

faith that was counted for righteousness, included his suitable obedience according to St. James, and that his works did compleat and perfect his faith: And that the Scripture was thereby fulfilled, that tells us the Act of his Believing, was counted for righteousness, is plain from the story it self in Genesis, which St. James quotes. Had not his Believing compriz'd a suitable obedience, instead of being counted for Righteousness, it would no doubt have been esteemed of God, as it had indeed been a great piece of hypocrisy. For Abrahams upright walking, was the terms upon which God at first proposed to enter into a Covenant with him. Secondly, That Abraham was not justified by works, according to St. Paul, though his faith that was counted for Righteousness included his obedience, is thus evident: St. Pauls business is to prove against the Jews, that Abraham who came first under the Law of Circumcision, and from whom they derived themselves, (for it appears by their discourses with our Saviour, when they cryed out, *We have Abraham to our Father*, that they went no higher) was justified before he came under the Law of Circumcision, before he was obliged to the *æconomie* of the Law, upon

84 *Justification Evangelical.*

Gospel-principles (and so *those* had the precedence of legal, even in *Abraham* their Father) upon the terms of another Covenant, the Condition of which was Faith, upon such terms as both Jews and Gentiles were to be justified *then* under the Gospel: Upon which account the Scripture styles him the common *Father of all the faithful*. *Abraham*, before that faith of his that was accounted to him for Righteousness, had lived for some time in *Heathen Idolatry*, and was a great sinner, and so could not pretend to be justified by a *sinless perfection*, which the Law required, and the Jews insisted on, and so not by works in that sense: He was one of the *ungodly* St. Paul speaks of in *4th* to the *Rom.* who had not Legal perfection, had not such works to plead as would make the reward, in strict rules Justice, to be of debt: His Justification was upon the very same terms that the *Gentiles then* might be justified upon, though they had lived in the grossest Idolatry; and that was by *believing* the revelation of God in Christ, *changing* their course of life, and becoming obedient to what God should require of them. In short, *Abraham's* faith and obedience was not such Righteousness, as in its own nature, and by its own intrinsic worth

worth, would justify any man from the guilt of all his sin, and denominate him perfectly a Righteous person; for had it so been in it self, it needed not any favour to have been accounted for Righteousness. But God was pleased out of grace so to reckon and account it. *Abraham* having believed God about the promises of the *Messiah* that was to spring out of his family, by whom himself and all the world were to be saved, (for the sum of all Gods converse with *Abraham* was to shew him *Christs day*, and reveal to him the Salvation that was to come by him) God was pleased to give the world an instance in his imputing that faith of *Abraham* to him for Righteousness; how, and upon what terms men should be saved by the *Messiah* when he did come! (in a word, what should be the condition he would require of us to perform by the Gospel) that is, By believing the revelation of Christ, and acting suitably thereunto by a sincere though imperfect obedience: This God would impute and account for Righteousness: This is all that he would require on our part conditionally to perform: This should constitute us righteous upon the terms of the *New Covenant*: This should legally intitle us by the Gospel to all

86 *Justification Evangelical.*

the Advantages of Christ, and to a righteous end justified state; and this is so far from such a Justification by *works* as the Jews rested in, and St. Paul disputes against, that 'tis a Justification that results wholly from *grace* and *favour*, is the Effect of *Christs purchase*, and of the *terms* of another Covenant: And all merit, and all reward that can be claimed out of *debt*, is utterly excluded thereby. And thus the two *Apostles* appear perfectly agreed in their doctrine: *Abraham* was not justified upon terms of the Law and sinless perfection, but he was justified as an *ungodly person*, one that had *sins* and *failings* about him, that needed *forgiveness*, was justified by *faith* in way of the Gospel: And that faith that justified *Abraham* then, and justifies every person under the Gospel now, and is by the tenour thereof accounted for righteousness, is not a naked assent to the truth, what God reveals, but such a faith as *implies* in its nature, and comprizeth a suitable obedience to all he requires of us. There is a wide difference (as much as there is between the nature and terms of the two Covenants) between such *works* as by an inherent virtue in themselves constitute *just*, and so justify from an *innate perfection*

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as to make the reward to be of *debt*, and such *works* are in their own nature altogether *imperfect* and *faulty*, and are accepted only thorough *grace* and *favour*, and made but *conditionally* necessary to our Justification *another way*. *Works*, 'tis true, there are in the case both ways; but of very different natures, upon very different Accounts, and to very different Ends.

Secondly, On the other hand, we must carefully avoid so to apprehend *faith*, supposing it to comprehend all that the Gospel requires of us to believe and practice, as if it had in it self any *justifying vertue*, or were of any *innate worth* to acquit us before God from the guilt of our sins. The value of it is wholly from *Gods gracious ordination*, as it is all the *condition* that is required on our part to be performed by the Law of grace. And it is *not* of our *selves* neither, but 'tis *the gift* and *bestowment* of God. We obtain the *precious faith* of the Gospel (St. Peter tell us) *through the righteousness of God, and our Saviour Jesus Christ*. Whenever we read of our Justification by faith, 'tis meant of our being justified in the Gospel way; and that is, by *Christ alone meritoriously*, and by what he has

done and suffered (for, the Apostle tells us, that God for Christs sake hath freely forgiven us: Nothing has the least *meritorious* interest in our forgiveness, but Christ, Grace, and free forgiveness, in Scripture, is still opposed to our *merit*) and by *faith only*, with respect to its *conditional* relation to him, and that *Covenant* which he hath purchased and proclaimed, and in the method whereof we come to be actually pardoned and justified upon Believing: To think otherwise, is to subvert the grand design of the whole Gospel, which we are often told, is to declare Christs Righteousness for the remission of sins, and to set forth him as a propitiation through faith in his blood: Faith is no part of the Propitiation, but 'tis he himself and his blood that is the Propitiation, and faith but the *conditional means* by which we come to reap the fruit and benefit of it. The whole Fabrick of the Gospel is bottom'd upon *satisfaction* made to the Justice of God on our behalf, upon a λύτρον. Our Saviour sayes, he came down to lay down his life λύτρον ἀντὶ πολλῶν a ransom for many; And St. Paul to Timothy calls it ἀντίλυτρον a price of redemption. We are every where in Scripture said to be ransom'd, redeem'd, purchas'd, bought with a price: And that

that must needs be by a *valuable consideration pay'd*, and by *satisfaction made*. And St. Peter tells us what that price of redemption is that was payed for us, and by which we were purchased and ransomed; *'twas not corruptible things, such as gold and silver, or any thing we had to offer to God, but 'twas with the precious blood of Christ as of a Lamb without spot*. No works nor performances of our own could ever have reached this purchase, or so prevailed as to have been accepted for a satisfaction in this case: For then a Justifying Righteousness might have subsequently resulted from the Law of Works, which St. Paul denies, and tells us expressly, *Galat. 2. 21*. that it could not be that way, it could not come by the Law: For, had there been a possibility of it, he tells us, it should so have been: That is, could men either perfectly have kept the Law, or have sufficiently answered for the Breach of it *ex post facto*, Righteousness would have been that way, and Christ had not dyed, for his death had been then in vain.

Two things still may be remembered about Faith, by which we may receive some account of the use that is made by the Holy Ghost of this word in Scripture.

First,

First, By *faith* the Gospel is often denominated in opposition to the *Law*, and the whole of it signified thereby. And the Reason of this seems to be because the Gospel is in its nature a Revelation from God proposed to our *belief*; and all that we are required by it to *do*, flowes naturally from what we are first obliged to *believe*. *Belief* is the spring of all Gospel-obedience, and does in its nature comprize all other Gospel-graces; they being at first produced, and ever after upheld and increased thereby.

Secondly, by the tenour of the Gospel and Gods peculiar Ordination therein, the whole *condition* required by it, is at the first virtually performed by the bare act of *believing*, as the representative of all other Graces, and root of universal obedience. 'Tis *all* that at the first is made conditionally necessary to constitute a Justified state, though to the after-continuance in it, the exercise of every other grace is equally requisite. He that sincerely believes in Christ as he is proposed, is truly in a Justified state by such an Act of Faith (and herein Faith hath the preference of all other Graces, in point of Justification) if we never live to perform any subsequent Act of Obedience: And the Reasons

sons of this, may be these two. First, The grace of Faith has in its nature a Nearer relation to the satisfaction of Christ, wherein the Essentials of our Justification consist, then any other Grace whatsoever: For all we can do with reference to *that*, and the nearest approach we can make to it, to receive the benefit and advantage of it, is to *believe* it, and to *rely upon* it. Secondly, A true and sincere faith and belief of the Gospel, supposeth and includeth a firm *resolution* to *act accordingly*; that is, to pursue the Ends of that Faith in all such acts of obedience as are subsequently required of us: And this God sees virtually contained in the first Act of true Faith, and the *seeds* of all future sincere persevering obedience therein: And upon that account accepts thereof at first, as the performance of the *whole condition* required by the Gospel legally to intitle us to the priviledge of a Justified state.

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S E C T. V.

ANd now the last thing proposed to be inquired after, [How and upon what terms we come to arrive at the benefits of a Justified state] having been thus resolved; that we arrive thereunto by coming up to the terms proposed by the Gospel, and performing the condition therein required, which is briefly comprized by our Saviour in *Believing*: It will turn much to our account in this present Discussion, to inquire with some farther particularity, what is *intended* and *comprehended* therein! And of that, we may be much informed by the consideration of these three things.

First, The *way* and *method* that God takes to justify a sinner, being originated in the depths of his infinite Counsels, no way ever to be found out or discovered, but by *Revelation*; a great *mystery hid from ages*, and a thing very *incredible* to a *carnal mind*, and no way suited to the corrupt Reasonings of *Flesh and Blood*: God expects, in the first place, that we should fully credit it; and firmly give our assent to its veracity:

And

And this is in it self a very Righteous Act and so accounted of God, firmly to *believe him* in what he reveals to us. And herein the faith of the Gospel, and that of *Abraham* in whose steps we are bid to tread, do perfectly resemble each other. For, he *believed* God about diverse things in their own nature very *hard* to be credited: He *staggered not through unbelief, but hoped against hope*, and still relyed upon Gods *veracity* and *all-sufficiency*.

Secondly, God requires of us, That he having revealed from Heaven such a glorious and extraordinary way of Justification and Salvation, so far out of our own compass and span, as is the sending of his Son to assume our nature, and in that nature to perfect and compleat all that concern'd our present and future welfare: He expects upon this, that we should *adore* this Revelation, *bow* before it with the greatest acknowledgments we are capable of making, *rely* upon it, *acquiesce* in it; and be perfectly silenced to all attempts our own Wisdom can suggest to us about this matter. And herein the faith of the Gospel, answers punctually to that of *Abraham*: For, he wholly quitted all those methods carnal and corrupted reason would have directed him to.

94 *Justification Evangelical.*

to. *He left his Country and his fathers house, and went he knew not whither.* In a word, he forsook the conduct of his own wisdom, Believed whatever God told him, Did all he bad him, and Went whithersoever he called him, whatever Difficulties appeared to himself, and whatever Censures he lay exposed to from others in his so doing.

Thirdly, God and the Mediator require of us, that we should become Obedient to a New Recovering Law of Grace, as the *condition* of our *Pardon* and *Justification*: In a word, That we should subject our selves to all the precepts of the Gospel: For, Christ as Mediator erects a Kingdom; His exaltation is to be a *Prince*, as well as a *Saviour*; a *Prince* in being a *Saviour*, and whosoever will be *saved* by him, must become one of his *Subjects*, must submit to the *regiment* of his *Kingdom*, and *subject* himself to his *Laws*. And herein the faith of *Abraham*, and the faith of every *Believer*, answer one to another, as face answereth face in a glass: For *Abrahams* Justification was upon performance of the *terms* and *condition* of the New Covenant. The Apostle proves he was *justified by faith*, which was to be justified upon the terms of *another Covenant*, and not that of the Law: For *the law is not of faith*,

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nor faith of the Law, there was no relation at all between *faith* and *law*, the *law* made no promise to *faith*, the promises of the *law* were to perfect *obedience*. And as the Apostle with convincing evidence urgeth against the Jews *Abraham was justified by a faith he had before he was circumcised*, or had any thing to do with the Law. And that faith of *Abraham* was more than a bare fruitless *assent* to what God revealed to him: 'Twas such a faith as put him upon *Action*, and approved its own truth by a suitable *obedience*: And of this we are sufficiently informed by the Story it self in *Genesis*, and by St. *James* his *Comment* upon it.

Some things there are to be remarked in this Disposal of God, that highly exalt his Wisdom, Holiness and Justice: And some things that to a very stupendious degree do magnifie his Mercy.

First, How is the Wisdom, Holiness and Justice of God, made very transparent by such a dispensing Pardon and Justification as this! How suitable is this method to *himself*! He forgives not as the Greatest of men often do, and think it an effect of the most *supream* *soveraignty* so to do; as if in forgiveness nothing were to be done, but singly to exercise an act of *soveraignty*.

But

But he forgives like the *Lord our Maker*: That eternal *Jehovah* who is *wonderful in counsel, and excellent in working*, with whom are inherent infinite Attributes, none of which in the least can be Denied, or in the least Oppose, or Contradict each other; He proceeds in all he does in methods chalk'd out by his infinite Wisdom, wherein they are all attempered together, and do after an admirable manner *harmonize* each with other. He annexeth such *conditions* to his *forgiveness*, as no way lessen the grace and *bounty* of it, and yet at the same time record his immutable *holiness* and *justice*.

Secondly, The *greatest righteousness* that ever was extant, the *holiest* state of man that he is capable of in his lapsed condition, is introduced by the *gospel* and the precepts thereof; and the *greatest homage* from Earth to Heaven that can be: And yet all flesh put to silence in the performance of it: We stand justified at Gods Bar in a way of Gods *providing* and *contriving*; and we perform the Condition required of us solely by the power of his *grace freely conferred upon us*: The glory of all redounds to God alone. No Reward can be of Debt; ~~for~~ for all the Rewards of the Gospel are but Gods *gracious remunerations of his own gifts*

gifts and graces. Free grace, and Divine bounty is the Root that bears all; nor can there be any boasting against that Root. The holiest man that lives upon earth has the greatest occasion, as having received most, to abase himself, and lie lowest in the dust before God in the Sense thereof, in his best performances.

Thirdly, By this method of forgiving, these two great Ends are attained. First, Gods solemn hatred and dislike of sin, is made very evident. He saves no man in his sin, but from his sin. Whom he justifies, he sanctifies: No mans sin is so forgiven, as that the least allowance is vouchsafed to it. How impossible were it for God openly to tolerate a Rebellion (as all sin is, for 'tis a disobedience to some Law) against himself! How inconsistent were it with his Holiness and his Sovereignty! By the Conditions God has annexed to his Forgiveness, 'twill evidently appear before men and Angels; what a Contrariety and Opposition there is in God to all sin, resulting from the essential Purity of his nature: And that none but such as are sanctified can be accepted of him. Secondly, By the performance of these conditions we are made meet for Glory, 'tis approaching Heaven gradually. 'Tis impos-

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98 *Justification Evangelical.*

sible without holiness to see God. And 'tis our great happiness, that so great a stress is laid upon our attaining to it: That we are under so solemn an *obligement* to our greatest *Interest*. Doubtless, the most effectual way to introduce *sanctity*, was to make it *conditionally necessary* to our *Justification*: and to oblige us to forsake our sins upon our utmost Peril, and greatest Penalty.

Some things there are also observable in this Gospel method of Pardon, by which the grace and mercy of God are made greatly evident, and appear in their highest elevation.

First, The Precepts of this new recovering Law of Grace, (the commands of the Gospel;) our obedience to which is made conditionally necessary to a justified state. They are such as appear to be wholly calculated for our advantage and welfare. *The yoke of Christ, τὸ ὄντος χεῖρόν ἐστιν ἡ χάρις, a gracious, benigne, bountiful yoke, and his burden is a light burden. His commands are in no sort Grievous to any man truly and rationally informed of his own welfare. God has not arbitrarily commanded us, as he might do, (for, we owe him all conceivable subjection,) but singly oblig'd us*
to

to such precepts as are in their own nature absolutely necessary to our present and future welfare: In short, he has only bid us live a *sober, righteous, religious life here*, such as is rationally Best for our selves, and others, and be gradually preparing for those Eternal fruitions that are to come. Whoever comes short of Heaven by not performing the Gospel-condition, denyes his own present as well as future Interest: And 'twill be a black Reflection hereafter to consider, That whatever brought us to a state of Misery in the Next world, made us also unhappy in This: That God required no more of us to qualifie us for future Felicity; Then that we would live wisely and profitably to our selves, and usefully to others here.

Secondly, Whatever is by the Gospel Conditionally required of us, is all freely and fully *given* to us. Faith at first, and every other Grace in pursuance of it, is *the gift of God*. Whatever we are commanded to do, as a peculiar and principall effect of Christs purchase by the Law of Grace, we receive a power to perform. The Holy Ghost upon Christs ascension was eminently sent from Heaven for that very purpose, and will not cease in his operations,

till all the members of Christs Body are fully inabled to perform the Whole of what the Gospel requires at their hands ; This is an apparent Effect of the highest Grace and Goodness, and renders Christ as free a Gift to the World, as if *no Condition* had been annexed to the proposal of him , since the power of performing all is Freely conferred upon us, when from the Greatness, Holiness, and Justice of God, and our own present and future welfare , it became necessary that such holy Conditions there should be. God in his boundless Grace, undertakes in Christ, and obliges himself by his Covenant to furnish us with ability for their utmost performance. By which method the whole will appear perfectly made up of *free grace*. The Satisfaction *contriv'd, provided, accepted,* and the condition *performed*: And every saved person will appear *righteous* both before God and the world, and 'twill be very apparently *a righteous thing with God* to bring such unto Glory, who have *Christs righteousness* by way of *satisfaction, and compensation*, to answer for them with respect to the *Law*, and their own *faith*, and *sincere* (though imperfect) *obedience* to answer the terms of the *Gospel*.

Thirdly, This gracious recovering Law
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of the Mediator ; 'Tis not given as God gave the first Law to *Adam*, and as he after gave the Law upon *Mount Sinai*, requiring *exact* and *punctual obedience in every circumstance* of it upon the greatest penalty : But 'tis given from the hand of a *Mediator* upon far more *gentle* and *mitigated terms*. 'Tis required by it , that we be deeply and thoroughly *sensible* of the *ill* of our former state and conversation, while *without God* and *Christ in the world*, and *strangers to this grace of a Gospel*, and of our utter inability to procure acceptance with God any *other way* : be rationally satisfied of the excellency of that life the Gospel calls us unto , of the glorious reward that will ensue ; And so make a solemn *choice* of it to our selves, and sincerely resolve, as men of Truth and Fidelity ought , strenuously to endeavour to attain to it, to live in the practice of every duty the Gospel annexes to our state and condition, and to depart from every Gospel-sin. This conviction and resolution the Gospel makes indispensibly necessary, and 'tis compriz'd in all sincere and true Faith. But 'tis thus *qualified* for the advantage of an offender ; That that which constitutes and preserves the union between Christ and a Believer, the *thred* that *tyes* a man

to Christ (as I may so express it) in the whole performance of the Gospel-condition, is *sincerity of Intention and endeavour*, (and what could the Great God require, and accept *less* from the hand of an *Apostate Creature*) and not *perfection of Action*: And this *sincerity* too reckon'd as much to our *advantage* as possible may be; That is, Whatever can, upon the utmost *allowances*, be truly so called, shall be so *reputed*: And he that can enter a just claim to the *lowest degree of sincerity*, that is, when all the Infirmities that can accompany sincerity, and not overwhelm and extinguish it, that can consist with its denomination so to be, are admitted, shall yet be accounted a *sincere man*, and numbred amongst those that are *truly so*. Till this thred of *sincerity* be utterly *broke*, the union between Christ and a Believer is never Dissolved, but he still remains in a justified state before God. Though a man sin often through infirmity, and strength of Temptation, (and the best men so sin very often) if his *Resolution* abide firm and sincere for obedience to Christ, and holy living, he is still reckoned to perform the Gospel-condition, and abide in a justified state: Such a man is in the first Latitude of Gospel-forgiveness. But if a man
through

through the power and prevalency of his Lusts, and the violent impetuous assault^s of temptation, have an invasion made upon his sincerity, that is, that a man often fails in point of *sincerity*, sins against his own Light, and his Resolutions, and Knowledge, repeats this again and again; does it often; (for, such is mans apostate state by his Fall, so fertile is it of all sort of sin, that if Christ in this new Law had not considered our frame, and remembered with infinite compassion what we are, and so dealt with us, we had still come short of happiness) yet, if such a man by the strength and efficacy of grace, renew himself again by continued acts of Repentance, revive and re-inforce his resolutions, return back to his first stated sincerity, be in his rational and most Deliberate choice still for Christ, and Obedience to his Laws, (for Christ will not finally judge of us by our *passionate* choice, but by our *rational* choice) and so carry himself upon the whole matter, that Christ is not *deposed* in his soul, but still continues his *Government* there, if Satan and the Flesh prevail but by *sits*, and are still dispossessed by an *habitual sincerity*; If a man be always either at the present, or upon second, and after reviews, full of deep

and heart-affecting trouble, and sorrow, whenever he so miscarryes, and the fixed state, acquiescency, and rest of his soul is in living to Christ in a sincere obedience to his Laws, and his rational and most undisturbed choice is ^{to} do; in short, if he never comes to be bowed down, and subjected to *pregnant hypocrisy*, even in all cases of this nature, the Scripture gives us good ground to believe, that Christ, and his saving benefits are to be had, Justification before God attained, and future glory possessed (upon such gracious principles of condescension, is this New Law of the Gospel erected.) Though it must be withall acknowledged, that sins of this nature, sins tinctur'd with *insincerity*, are of all under the Gospel the most dangerous, border most upon a breach of the Condition required, are the most destructive to our present Peace and Comfort, the most productive of any of temporal and spiritual Judgements in this life: And when they arrive to such a degree, that the whole of a mans condition truly and evenly considered, (for, we shall all be weighed in the perfect Ballance of Gods righteous judgement) they raine the Scale against sincerity; are the more Predominant and Prevailing part, they are perfectly

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ly *Ruinous*, a *Non-performance* of the *Gospel-condition*, is returned upon us, and no such man will ever have the *advantages* of *Christ's satisfaction* accounted to him, let him have made never so great a progress in all other Gospel attainments.

Two Fundamental Failures there are in reference to the Conditions required by the Gospel, upon the performance of which, begun, and continued, we come to be primarily and finally justified. First, When men *wholly reject the Gospel*, or with a careless, unconcern'd, unactive Indifferency, (which comes, in the effects, all to one) barely assent to its *veracity*, but never prosecute the Ends of it: And secondly, when men prove *false* and *perfidious* in that subjection and obedience Christ requires from them in a Christian course. Christ will answer for no man that will not receive him when offer'd as worthy of all acceptance, and as an inestimable Jewel of an Infinite value, or that does not sincerely intend to obey his Laws, and act suitably to such an intention. 'Twere a mean and unworthy conception of our Saviour, to imagine he should account the Precious Effects of his most Precious Blood to any man that would not be thoroughly sensible of that sin;

sin, and rebellion against the Highest Sovereign that occasioned his sufferings, and to expiate which he became a *sin offering*, and was *sacrificed*; and in the most sincere and solemn manner resolve for the future, as the worst of all *ills*, (the Wound of Life, the Sting of Death, and tormenting Plague to Eternity) to avoid it: And especially, that should pretend to do, and yet lye against the Holy Ghost, and prove false in so gracious a Covenant. In a word, Nothing keeps men from the good things of the Gospel, the blessedness of a justified state, but a positive Refusal of Christ, (or a sloathful, careless, unconcern'd neglect of him, (which comes in effect all to one) or a prevailing unconquered falseness in the course of Gospel-obedience, and that Conformity to his Laws which Christ requires from us. And who can imagine that such a *Saviour* as our Lord is, who is *God* and *Man* after a stupendious manner united, should be provided by the Almighty for any persons in either respect so qualified?

SECT.

S E C T. VI.

FROM the consideration of all these things, divers material Questions do naturally result; To which a due *Answer* ought to be given.

First, This Question will be asked : *Does not this diminish the Grace of the Gospel, and lessen the free donation of Christ, to say he is offer'd conditionally, and that no man can be justified by him but upon terms to be perform'd by himself?*

Ans. If it appear in truth so to be, that no man can be saved by Christ, nor be said in the Gospel-Sense to love him, that does not keep his Commands, if we go^{no} further in this matter, then to those Limitations the Gospel evidently puts upon it self; then this Objection ought not to be made : For, Gods pleasure is the rule of his own Grace. That the Gospel is Conditional, is apparent beyond denial : *If we live after the flesh,* we are told, *we shall* certainly *dye,* and *if we mortifie the deeds of the body, we shall live :* If
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we overcome, we shall have the Crown, if we do not we shall lose the Reward: And If we faint, we are told, we shall not reap: 'Tis he that holds out to the End, in a Christian course, that shall be saved, And is not this all Conditional? And this Conditionality of the Gospel, the offer of Christ upon terms, does no way Extenuate the grace and mercy of God in the free donation of Christ: We are justified freely by his grace, through the redemption that is in Christ, though we are justified conditionally by faith, and that Faith includes all Gospel-obedience, and the whole duty of a Christian. Our Salvation is intirely purchased by Christs blood, and an ability to perform every Condition required of us, is purchased for us, and by him freely conferr'd upon us. So that he, as a gift of inestimable value and bounty from Heaven, is a spring of all Grace, and freely supplies us with what ever we stand in need of: And the proposal of him to the world upon terms and conditions, is but that method the only wise God has seen fit to make use of, in the accomplishment of so glorious a work of Grace, and so free a Redemption, as that which tended most to his own glory; and will appear at last to be eminently best for

for us: For, 'tis but first to oblige us, and then to inable us to be holy and like Himself, in whose image lyes the perfection of all Happiness. 'Tis but to save us here in part, and that we might gradually possess that Gift of God, which is eternal life through Jesus Christ our Lord.

Quest. Secondly, By this Doctrine, how can we ever come to know we are ~~com~~ fully and compleatly Justified; till we have fully perform'd and accomplished all the conditions made requisite to a justified state? That is, how can we, upon good ground be assured of our Justification till our faith and obedience be consummuated: Which is not till we dye?

Ans. Every man is then Actually justified according to the Gospel-Law, and Compleatly so, when he believes in the Lord Jesus Christ with all his heart. Because no more is at the first required Legally to constitute a justified state. But Justification is a continued act of God; and the constant performance of all those duties which a sincere reception of Christ as he is offered in the Gospel, implyes, are indispensibly necessary to the continuance of it. 'Tis in this

this case, as 'tis in *Marriage*: A Marriage is perfected by a *mutual consent*; But the performance of all *matrimonial duties* is implied in that consent: The Marriage continues valid till somewhat be done (as 'tis very possible there may be) that does virtually *Null* and *Revoke* such consent, and what was implied therein, and does *ex natura rei*, Dissolve, the *Vinculum matrimonij*. 'Tis plain the Apostles did look upon such as declared a firm assent to the Gospel, and a sincere and hearty reception of Christ as he is there proposed, *to be in Christ*: That is, to be in a Justified saved state, admitted them to all Gospel-privileges, and never esteemed them otherwise, till by their Lives, or Professions, they contradicted, and denyed what by such a faith and consent they had before affirmed, and thereby Apostatized from it: And of such *tergiversation* the Gospel every where warns men; *That they should take heed of an evil heart of unbelief, in departing from the living God.* And St. Paul tells the *Corinthians*: *I am jealous over you* (sayes he) *with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste Virgin to Christ: But I fear least by any means as the serpent beguiled Eve through*

Justification Evangelical. 111

through his subtilty, so your minds should be corrupted from the simplicity that is in Christ: Whoever avows the faith of the Gospel, and a sincere closure with Christ upon the Terms thereof, and does after fall into an open *Rebellion* against him, and lives in an allowed disobedience to his Laws, such a man is, as the Apostle speaks of an *Heretick*, *ἁνθρωπον ἀναιρετον*, a man condemned by himself: For he that in his Baptism, and at his first admission into the Christian-Church, had made a solemn Profession of the true Christian Doctrine, and did after degenerate into Corrupt and Heretical Opinions, contrary and destructive to it; passed sentence upon himself. So, He that declares to close with Christ as a Prince and a Saviour, which supposeth a general submission to all the Laws of his Kingdom, and shall after Indulge himself in a course of open disobedience, and choose a continued practice of sin against that grand fundamental Law of Christ: That, he that names his name, must depart from iniquity; gives Judgment against himself in this case, Disowns Christ and the Gospel, Dissolves the Relation that seem'd to be between them, and publickly retracts what he before obliged himself to: So that a man is at the first

first actually and legally according to the tenor of the Gospel justified by a true and sincere Faith : But a constant prosecution of such a faith in all its proper Ends and Tendencies by an universal submission to all the Laws of Christs Kingdom , is of absolute necessity to our continuance in a Justified state.

Quest. 3. *Do not divers Scriptures in the New Testament seem to establish Justification solely upon believing, and upon Faith, only as an instrument receiving, and no more, in opposition to all sort of working? Especially that Text, Rom. 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness?*

Ans. We are said to be justified in the New Testament by faith alone, upon these three accounts. First, as faith intends the Gospel and the Principles of Christianity, in opposition to the Law and the principles of Judaisme. Secondly, As 'tis a comprehensive word for all that the Gospel requires at our hands: For, by Believing in Christ, the Scripture intends such a close
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with him, as receives him in all his offices, and subjects us to all those obligations, which ~~an~~ Prince and Saviour he thinks fit by the Gospel to lay upon us: And upon that account, to *Believe*, and to *obey*, are often in Scripture put one for the other promiscuously, and so are *unbelief* and *disobedience*. All obedience and subjection to Christ is originated in, and flows from our Belief of that Revelation God makes to us of him, and is naturally implied, and compriz'd in it: And so it has by Gods appointment the precedence and preference of all other Graces in point of Justification, and we do not find any other grace so related to Justification as this: And upon that account it is, that we are not said in Scripture to be justified by *repentance*, or by *love*, or any other single grace, but only by *Faith*, as comprehensive of all the rest. And thirdly, because we are actually brought into a justified state at first, solely by *Faith* without the actual exercise of any other grace: The very act of sincere believing, by Gods peculiar and gracious ordination, intitles us to Christ, and all his Benefits: And the reason of that Ordination is evidently this; That who ever believes in Christ, receives him as he is by God proposed; and whoever does so,

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obliges

obliges himself thereby to all the duties of Christianity. But upon no one of these accounts can Faith be said to justify ~~us~~ barely as an *Instrument*, but as 'tis comprehensive and productive of all other Gospel-duties; and by the subsequent performance of them, Faith (as St. *James* tells us) is *perfected*. 'Twas the fear many good men had of interesting any Works, or any thing of our own Justification, and Ecclipsing free grace thereby, that made them that they would neither allow Faith to be a *condition*, nor a *work*, (When they ought to have considered, that Gospel works are never opposed to Grace, nor can any thing done by Divine assistance be so; and when the Apostle opposeth Works to Grace, he means such Works as are inconsistent with Grace, and so justify by their merit, as to put us out of need of Grace, and render it useles) but invented that unscriptural notion of its *instrumentality* (of no other use, but to make way for *metaphysical subtilties*, and to *obscure a plain point*) when indeed Faith is both a *work*, and a *condition*. First, 'Tis a *work*; so our Saviour himself calls it, *Joh. 6. 29. This is the work of God that you believe*. Indeed, 'tis the chiefest part of Evangelical obedience, the greatest work the

the Gospel requires at our hands, and that which produceth all other; and 'tis plainly made as such, every where in Scripture the *Condition* of the *New Law*, and that which it requires on our part to be performed, in order to our Justification and Salvation. And so the Apostle declares when he sayes, *We have believed that we might be justified*: That is, We have performed the *Condition* required by the Gospel in order to Justification, that so we might be justified thereby upon the *terms* thereof: And for that reason, as 'tis the *Condition* of the *New Law*, 'tis accounted for *Righteousness*. And so when God justified *Abraham* upon the terms of the *New Covenant*, *his Faith* is said to be accounted for *Righteousness*, because it was the performance of the *Condition* thereof: And God was pleased to give an Instance in him what was to be the *Condition* of it, which was, a sincere *Faith*, including a suitable obedience: So far different was *Abrahams* Faith in its Nature, and so far is all true Gospel-Faith from that *Idea* some men frame of it, who ascribe no more to it then a Bare naked notional *instrumentality*.

Nor is there one Text in all the New Testament that excludes Gospel-Works, E-

evangelical obedience from being *Conditionally necessary* to our Justification and Salvation, but they are universally made so, as has been proved before : For, Whatever is requisite to constitute a man a good Christian, is conditionally necessary to his Justification ; and no man can be interested in the Salvation purchased by Christ, that does not subject himself to an universal obedience to all his Laws. To distinguish, as some do, between Justification and Salvation, and say, that Gospel-works are necessary to the Latter, but not to the Former, is to distinguish where the Scripture makes no difference : For, The Apostles speak of a Justified person, and a saved person as the *same*, and of Justification and Salvation as so ; and they are both promiscuously promised to Believing. St. *James* when he is discoursing of Justification, asks this question, *can faith without works save you?* Where he means the same thing as if he had said, *can it justify you?* Nor does it any more derogate from free Grace to make Gospel-works necessary to Justification, when it does to ^{make} ~~make~~ them necessary to Salvation: For, they are both inseparably included each in other : No man can be saved that is not Justified; for whosoever is
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not justified at Gods Bar, is *condemned*, and whoever is *justified*, is also *glorified*. That Text of St. Paul *Rom. 4. v. 5.* duly considered, does no way councenance any such Doctrine ; for the right understanding of which it will be necessary to consider the whole Context. In the first *ver.* *What shall we say then* (sayes the Apostle) *that Abraham our father* (from whom we derive our selves, and who first received the Law of Circumcision, the father of our Persons, and of our Religion) *as pertaining to the flesh,* hath found ? 'Tis an Interrogation importing a Negation, *Abraham* did find nothing as pertaining to the flesh. By *flesh* in Scripture (besides the Corrupt acceptance) it sometimes is meant *the strength of natural abilities* : So *Ismael* is said to be born *after the flesh* ; that is, by the meer and sole efficacy of *nature*, in opposition to *Isaacs* being born *πνευμα,* according to the spirit, and after the promise : And sometimes by *Flesh* is meant the *Legal external privileges of the Jews.* So in the 3d. of the *Philip.* 'tis taken : St. Paul sayes there, *If any other man thinketh he hath whereof he might trust in the flesh ; I more : Circumcised the eighth day, &c.* But 'tis plain what St. Paul means here by *flesh* : For , what

he calls *flesh* in the first *ver.* he calls *works* in the second : *For if Abraham were justified by works, he hath whereof to glory, but not before God.* If *Abraham* were justified by the worth and value of his own performances of any works wrought in his own Strength, and by his own Ability, he had whereof to Glory ; *But not before God ;* which last clause is a positive Negation, and comes in as a *Minor proposition* : And so the the Apostles Argument is thus framed , *If Abraham were justified by works, he had whereof to glory before God ;* For 'tis faith only that excludes glorying before God (*his reward would have been a debt*) *But he had not whereof to glory before God : Therefore he was not justified by works.* And that this is his meaning in those words, *But not before God ;* is plain : Because in the next words he applies himself in the proof of it : *For, what saith the Scripture ,* (sayes he) It does not say that *Abraham* was justified before God by works, but *Abraham believed God, and it was accounted to him for Righteousness.* God, out of favour and grace, accepted his Faith for Righteousness, which is implied in the word *Counted*, when: he might justly have Refused so to do *Abraham* could not have claim'd it from
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any *merit* in strict rules of Justice. Now to him that *worketh* (in the 4th. ver.) is the reward not reckoned of *Grace*, but of *Debt*: That is, he that hath any thing *due* to him for what he has himself in his own strength done, that Reward is a *Debt*, and is not a reward of *Grace*: And so if *Abraham* had been a man of such *merits*, had done such works as would in their own nature have justified him, and constituted him Righteous in the sight of God, Gods justifying him, and adjudging him righteous, had been a *debt due to him*: But *Abraham* was not so, he was ~~not~~ a *Sinner*, and could claim nothing of *Debt*; And God was pleased out of *favour* and *grace* to Reward *Abrahams* Faith and suitable obedience, with an accounting it for *Righteousness*; and to justify him thereupon: But to him that *worketh* not, but believeth on him that justifieth the ungodly, his faith is accounted for *Righteousness*: That is, Dependeth not upon the strength of his own performances, and such a sinless innocency as will in strict rules of Justice acquit him before God, as *Abraham* did not, but Believeth on God that justifies the ungodly: That is, a man that has not a Legal sinless perfection, (for, that is meant by the ungodly) his Faith is counted for

Righteousness: That is, his Faith through Grace shall avail him as much to all intents, and stand him in as much stead as a perfect sinless Righteousness would do. *Abraham's* Justification was not upon the terms of the Law, or by perfection of Works, (which is inconsistent with Pardon) for he was a great sinner, and had lived for some time in *Heathen Idolatry*: But he was justified upon the terms and conditions of another Covenant; that is, upon his *believing God*, and *reforming his Life*, was Pardoned and Accepted: and his Faith and sincere reformation, though the Grace of another Covenant, was accounted to him for Righteousness: Even so as the Idolatrous Gentiles though never circumcised, may now also be justified; that is, have their sins forgiven, if they believe the Gospel, and Reform their lives: And that by Justifying and Imputing Righteousness, is meant the *pardon of sin*, and that *Abraham* was justified as an ungodly person, by being Pardoned, and not as an Innocent person, the next words declare, *ver. 6. Even as David also describeth the blessedness of the man, unto whom God imputeth Righteousness without works*, (which was *Abraham's* case) And how is that? Why, *Blessed are they whose*
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iniquities are forgiven, and whose sins are covered: Blessed is the man to whom the Lord will not impute sin. The scope of the Apostle in this Chapter is to prove, that *Abraham* was not Justified by any original Innocency, or such a sinless perfection of life, as would make the reward to be of Debt: And so not upon the terms of the first Covenant; but he was justified by having *Righteousness* ^{imputed} *without Works*, upon the terms of another Covenant. He was justified as an ungodly person, as a Sinner; That is, was Pardoned upon his sincere Faith and suitable obedience; and so arrived at the Blessedness *David* describes, who takes it for granted, that Blessedness comes not by unsinning perfect obedience, (which is inconsistent with Pardon) For then he would have said: *Blessed are the sinless perfect persons that never offended.* But he says, *Blessed are they to whom God will not impute sin, and blessed are they whose sins are pardoned.* The plain intention of this great Apostle of the Gentiles, is by the instance of *Abraham* to establish Evangelical Justification, of which the Gentiles were as capable as the Jews, in opposition to Legal: By *works* he intends all along the *Law* and the *first Covenant*, and what was required

quired to justify a man therein : And by *Faith* he intends the *Gospel*, and all that is conditionally required of us thereby, which is a *sincere belief* accompanied with *suitable obedience*. And *Abraham* who was justified by performing the *Gospel-condition*, (and not the condition of the *Covenant of Works*) had such a sincere *Faith* accompanied with such obedience, as the *Story* it self, and the *Holy Ghost* by *St. James* positively tells us : *His Works wrought with his Faith* ; that is, to obtain the same End with it, and by his *Works his Faith was perfected*. 'Tis absurd to imagine *St. Paul* ever intended to exclude *Gospel-works*, such a sincere obedience as is naturally appurtenant to *Faith*, and is included in it, and supposed by it, and which is accepted out of meer *Grace*, and cannot pretend to the least *merit* : But he speaks only against *such* works as might claim Justification as a reward of *Debt*, in opposition to *Grace* ; such as the *Jews* insisted on, which would utterly exclude the *Gentiles* from all possibility of Justification, and establish it upon a *Legal bottom*, and thereby subvert the whole design of the *Gospel*. By *justifying* therefore the *ungodly* upon *believing*, he means no more then the justifying a person that has not *sinless legal*

legal perfection (which the first Covenant made necessary to Justification) by his performing the *condition* of the *second Covenant*, which condition performed, is through Grace *accepted for Righteousness*, and procures *actual Pardon*.

Quest. 4. *Has Christ satisfied for our Gospel-sins; For the breach of his own Laws as Mediator, or not?*

Ans. This Question is resolved by one Text of St. *John*, who tells us, that *The blood of Jesus Christ his son cleanseth from all sin*: Against whatever Law committed, if we perform the Gospel Condition. Ever since the Fall and sin of man, Christ hath been extant in *Promises* and *Types* till his full Appearance: And all Pardon and Forgiveness has some way or other come through *Him*. He has been the great *medium*, by and through which all *Divine favour* and *Grace* has been in all times dispensed. Under the Gospel, whoever perform the *Condition*, and comes within the compass of that Latitude Christ by his New Law allows, his sins of partial unbelief, and all other sorts of Gospel-disobedience, are Pardoned upon the terms thereof; by the
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tenor of this New Covenant which Christ hath purchased by his blood, whose blood is called *the blood of the Covenant*: By this gracious Covenant a *renewed pardon* is still granted to all *believers* for every sin at any time committed, upon sincere *repentance* and *reformation*: And Christ proposeth himself to the world upon those *gracious terms*; That if they cordially close with him, and receive him as *Lord* and *Christ*, as their *King* and *Saviour*, all their past sins shall be forgiven: And whenever they shall sin for the future, and come short of that Duty they are to pay to him, upon their *Repentance* they shall be *renewed*, and God through and by Him, and for His sake will exercise *continual acts of Pardon* towards them in all such cases. And this day of Grace is for ought we know, of the same *duration* with every mans *life*. Every man while he *lives* has an *Opportunity* of embracing the Gospel: And whoever falls by Temptation and the power of Corruption, after he has so done, has yet a *continued possibility* while God spares him in this world to be restored to a *Pardoned, Justified* state by *Repentance*. But whoever fails, and comes short in performing the Gospel-condition; Whoever closeth not with

with the Redeemer (who *bath all power put by the father into his hands*) upon his own Terms, not one of that mans sins will he ever Remit, or Account for to the Father : But is ~~he~~ left to answer to that most dreadful Charge of the Law ; and besides, by *neglecting so great salvation*, falls under the *utmost condemnation* of the Gospel : Is left to God as supream Judge of the World in the *bighest exercise of Justice*, having refused the *terms* of his *mercy* : Is left to God without the interposition of a *Mediator* ; the terrour of which condition the Apostle thus expresseth : *'Tis a fearful thing to fall into the hands of the living God* : Where he means *without a Mediator*. For 'tis spoken *in terrorem* to the Converted *Jews*, who were in great danger of Apostatizing from the Gospel, and the faith of the Mediator, and returning back to the old Cancelled dispensation of the Law, *the end of which was Christ*.

To conclude this whole matter. The *making and redeeming* of a man is originally founded in an *eternal transaction* of the blessed *Trinity*. God saw it fit to Create man at the first with a *mutable Will*, with an inherent *freedom of choice* ; though he perfectly knew and foresaw all the *consequents*

quents, and what use man would make of it. The *Reason* of this is not to be *inquired* into: For although God is pleased in Scripture to permit us to Treat with him about his *Justice*, and to Discourse with us about the *equity* of his *proceedings*, *whether his wayes be not equal* towards us, and *ours unequal* towards Him: Yet he never admits us to any conference with him about his *Wisdom*, never suffers any humane inquiry to be made Whether he does *Wisely* or no in what he does, but still puts us to silence in that point with his absolute *Soveraignty over us*, and brands that man with a *Wo* that *so strives with his Maker*, and shall dare to say, *Why hast thou made me thus?* Whatever God does, we have these two prevailing Reasons to Acquiesce in it, First, That 'tis done by him that has the supream Right of *disposing All*: He that *made* all, is fittest to *dispose* all, and must needs be best intituled so to do. Secondly, That 'tis the result of *infinite Attributes*, such wherein is inherent the utmost possible Perfection we are able to conceive of in every kind. Whatever opposeth, or questioneth *such Wisdom*, must needs be the *highest Folly*. Whatever opposeth or thwarteth *such Justice* must needs be the *greatest Injustice*; and so
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in all other instances. God, in this case, saw it best to make man *Free*, and leave him to the utmost *exercise* of that *freedom*, that so Man might appear to be what he *would be*, and God might appear to be what *he is*. Evil had never been but that 'twas infinitely *better it should be* than *not to be*: For when the Creature has sinn'd to the utmost, God over-rules that sin to *excellent Ends*; and from the depths of Divine Wisdom we see it so brought about, that *glorious effects* result from it: Though the *commission* of sin is no way *excused* thereby, and the *guilt* of it rests at every mans *own door*.

From created *freedom* all *sin* and all *misery* the adjunct of it had their first *rise*, and from thence they were originally *produced*. This created freedom of will, was in it self and its own nature, as first fram'd, *excellent*, and a bright beam of Divine perfection, being of a Noble Faculty capable of a continual choice of what was best; and 'tis far more excellent *freely to choose* what is so, than from any outward *necessity* to become *obliged* to it. It was also suited in its nature to Gods giving a Law, and mans Obedience: Of the fitness of which we may easily conceive, when we reflect upon that Relation there is between the *Creator* and a *Creature*,
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from this Root of created freedom so adequate an adjunct to so noble a creature as Man, and in its right exercise alwayes centering in God as the supream and chiefest good, and most proper object of choice. From hence sprang up the *evil* and *apostacy* of humane nature: For no man can, or from the beginning could say when he is tempted: *I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted when he is led aside of his own lust, and enticed.* This freedom in man declining to *disobedience*, puts a period to all his *happinesse*, Disorders, and Disjoynt's all his Faculties, and straight way renders him obnoxious to that supream and dreadful Attribute of his Maker, his *Justice*. God upon the first declension of this freedom, upon mans first disobedience, inflicts the utmost penalty of his Law: Nor can we suppose it otherwise, but that God in the first instance of that kind, would give his Creatures to know what *sin was*! That a Rebellion against Him the Highest, most Absolute, and most Perfect Being, was of all things the most Intolerable, contain'd in its bowels the utmost Evil, being an opposition to the Greatest Good, and must needs expose to the Worst
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of Conditions: For nothing can *oppose* God, and be *happy*, or *prosper*. Nor would it consist either with the Justice, or Wisdom of such a Sovereign as God is, to give Laws, but upon the most perfect and unalterable Reason, and upon that account, to adhere to their punctual Execution: And of this we are sufficiently *informed*, when we see that nothing less then a satisfaction made by the Death of our Saviour, (that stupendious and Miraculous expedient of Divine Wisdom, beyond the ken of Angels or Men, whereby God receives a redundancy of compensation) could relieve or release us from the severity and strict execution of the Law of Works, and introduce that *better Covenant, the Law of Grace*, by which we are now justified and saved. We must not imagine God *dallyes* when he gives Laws to the world, or that he will connive at the breach of them, or *repeal* them as men do; 'Tis otherwise with the supream Law-giver and Judge of all the earth, to whom all things that are to come, are fully and certainly known, and before whom all future events are ever present.

Man, by this chosen disobedience to the Law of his Maker, stands before him there-

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by as an object of his Justice, who being also *essentially good, gracious and forgiving*, and acting nothing but in a perfect compliance with himself, those two Attributes of *Mercy* and *Justice* (So far as we are able to reach) remain in such a juncture utterly *irreconcilable*, till by a Miracle of Divine Wisdom (which can never be sufficiently ador'd) a way is found out to make those two Contending Attributes both *triumphant*: *Justice* is fully *satisfied*, and *Mercy* brought into its *utmost exercise*, and all the Flood-gates of Divine Goodness let open upon the world: This is all effected by the glorious and gracious undertaking of our blessed Redeemer; by whom *life and immortality is brought to light*, our Salvation proclaimed, and stands for ever established upon these three fundamental points. First, That Christ perfectly performed all that was necessary for him to perform, to constitute him a sufficient Mediator between God and Man, exactly fulfilled all the Law of his publick Mediatorship, and was approved of God so to have done: A sufficient Instance whereof he gave to the world in *raising him from the dead, and exalting him at his own right hand*. Secondly, That by reason of the Dignity of Christs person,
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his obedience and sufferings were infinitely of more intrinsick *value* and *weight* then all the obedience and sufferings of Mankind ever were, or possibly could be; and so they are accounted of before God. Thirdly, That being perform'd in our Nature, and wholly upon our Account, God by an infinitely gracious Statute in Heaven accepts them *for us* (though not as done *by us*) and reckons all the *effects* and *advantages* of them by way of *imputation* to us.

The Lord Christ having made such a satisfaction to God for the sins of the world, and thereby reversed that sentence of Condemnation that by the Law was Recorded against us, has as Mediator the power of dispensing Pardon wholly committed to Him. For, *the Father now judges no man, but has committed all judgment unto the Son.* That is, Christ as Mediator is established *King*. And the world is now to be judged by a Law of Grace: And two things in the exercise of this Mediatory Dominion are Eternally stipulated between the Father and the Son. First, that all pardon and Forgiveness shall be dispensed upon such *Conditions*; that is, upon the *terms* proclaimed by the Gospel, whereby the glo-

ry of all the Divine Attributes, as well as of Mercy and Forgiveness, is highly display'd. And Secondly, That that power, Christ as Mediator is vested withall, to *im-*power and *inable* whom he pleaseth, by the sending forth of the Holy Ghost, to *perform the Gospel-Condition*, shall be exerted toward those alone to whom God in his Eternal Counsels (who had all things in prospect and fore-knowledge, and the whole of all mens circumstances before him from Everlasting) designed present Grace, and future Glory.

Those who through Divine Grace and Assistance receive Christ as he propounds himself to us in the Gospel, are by the tenor thereof *justified* before God: And he so propounds himself, that whoever Receives him, is thereby obliged to the performance of *all Gospel-Righteousness*: And when the whole of Christs undertaking to *bring many sons to glory* shall be perfected and compleated, we shall then see that πολυποίματος σοφία τοῦ Θεοῦ, as the Apostle calls it, that *multiformis sapientia Dei*, that *manifest wisdom of God* in curious variety about this matter, and the glorious Excellency there is in a Sinners Justification, in its *contrivance*, in its *procuring cause*,
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in its *condition*, and in its *final effect*; And
thence will result Everlasting *Adoration*
and *Hymns of praise and thanksgiving* to him
that sits upon the *Throne*, and to the *Lamb*
for ever and ever.

F I N I S.
